

**HISTORY**  
*of the* **WOMEN'S MISSION-  
ARY ASSOCIATION**



**JUBILEE EDITION**

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History of the Woman's  
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WITHDRAWN











**Mrs. L. R. Harford**

President of the Women's Missionary Association.  
Serving since 1875 as General Secretary,  
Editor of Eᵛangel or President.



HISTORY  
*of*  
The Women's Missionary  
Association  
*of the*  
United Brethren in Christ

*By*  
Mrs. L. R. Harford  
*and*  
Alice E. Bell

1411 U. B. BUILDING  
DAYTON, OHIO  
1921

WITHDRAWN





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## FOREWORD

In a review of fifty years confined to so brief a story as this little volume contains, many interesting facts must be necessarily omitted. The hand of God is clearly seen in the work of the half century and as we pause at this Jubilee time we exclaim with the Psalmist "The Lord hath done great things for us, whereof we are glad."

The early leaders of our Association represented some of the best minds of their day. Very few had enjoyed even a brief period of college training. Those were days of limited opportunities, little wealth, meager literature, weak churches and an untried way ahead. But they were women of a deep religious experience and an unshakable faith in God. The Women's Missionary Association stands on a foundation of **consecrated personalities**.

It is not a human organization, but part of a divine plan which calls for the continued consecration of lives and service until the crown be won—His Crown be won.

It is a matter of unusual significance that one of the authors of this History—Mrs. L. R. Harford, has spanned all but three of the fifty years in active official service and is still our honored leader. She is not responsible for the use of her pictures in this History.





## THE WOMEN'S MISSIONARY ASSOCIATION OF THE UNITED BRETHREN IN CHRIST.

The women of the Protestant churches of the United States first responded to the appeals of returned missionaries to give active sympathy and cooperation in giving the Gospel to women and children of non-Christian lands by organizing societies in the late sixties and early seventies.

This general movement began with small groups in churches meeting for prayer—which led to a desire to interest others in active service—growing into organization.

In line with the other denominations, the women of the United Brethren in Christ were enlisted.

**Ohio German women organize.** The earliest record of organized effort is “The Sisters’ Missionary Society” of the Ohio German Conference, May, 1869.

Meetings for prayer were held quarterly in local churches. Contributions and reports were made to the annual conference, the conference disbursing the funds for the support of German missions within the conference. In the four years to 1872-73, the average membership per year was 241. The total contributions were \$1,148.95.

Rev. E. Lorenz, of Parkersburg, West Virginia, was supported as their missionary.

*Organization.*

The organization of the Women's Missionary Association first took form in the heart and mind of one woman. Miss Lizzie Hoffman (afterward Mrs. Derrickson) was burdened with the need of a deeper consecration in her own life, and the answer to her prayer was the question, "Are you willing to go to Africa?" She felt unqualified for this work, and it became a burden that was almost unbearable during the year that followed. One evening, taking her Bible, she went to her room and spent the night in prayer. It was nearly dawn when the burden rolled off and she could say, "Lord, use me as it seemeth to thee good." Soon she became impressed that the women of our Church should be organized for special work for missions. She consulted Rev. John Kemp, who at once became interested.

Personal visitations were made among the women in the Dayton churches and a general call was issued to the women and ministers of the Miami Conference to meet in Home Street Church (now Euclid Avenue) on May 9, 1872, for the purpose of organizing.

**Miami organizes.** The call, which was issued in the Telescope, had a good response, and a meeting of unusual interest and significance was held. Dr. G. A. Funkhouser, of The Bonebrake Theological Seminary, was chosen chairman of the convention. He stated the object of the meeting, and, after prayer and thorough discussion, an organization was effected and the following officers elected:

President, Mrs. T. N. Sowers; Vice President, Mrs. D. L. Rike; Secretary, Miss Katie Ells; Corre-



sponding Secretary, Miss Lizzie Hoffman; Treasurer, Mrs. L. Davis; Directors, Mrs. W. J. Shuey, Mrs. H. K. Hoffman, Mrs. H. Schenck, Mrs. G. Boda.

**Constitution adopted.** The following preamble to the constitution adopted at that meeting indicates the spirit and purpose of those pioneer women.

“Believing that the promulgation of the gospel of Jesus Christ throughout the world depends upon the success of Christian missions, and that the responsibility of this success devolves upon all Christians, we therefore do, in obedience to the command of our risen Lord and Savior, ‘Go ye into all the world and preach the gospel to every creature,’ in convention assembled at the United Brethren Summit Street Church, in the city of Dayton, Ohio, on the ninth day of May, 1872, pursuant to proper notice given through the Religious Telescope, hereby in the name of the divine Master, and moved, we trust, by the Holy Spirit, organize ourselves into a missionary association by the adoption of the following constitution.”

Their constitution became the model for all succeeding Branch organizations.

This conference organization held quarterly meetings, and their full reports, published in the Telescope, indicate great interest and enthusiasm. This was not a spasm, and when, at the close of the first year, some women thought their membership terminated and their duty was fulfilled, one of the leaders published a challenging ultimatum: “When there are no more souls to be saved through the gospel, no more lost sheep to hunt up and bring into Christ’s fold, then, and not till

then, does your membership expire—or until the Master calls from labor to rest.”

At the close of the first year, from July 20, 1872, to August 13, 1873, there were reported twenty-five societies with an approximate membership of 500 and receipts of \$322.35. Miss Lizzie Hoffman, corresponding secretary, was employed as organizer, but after serving about fourteen months she resigned because of illness in her home which made it necessary for her to leave Ohio.

**California organizes.** An announcement in the Telescope from Dr. D. K. Flickinger reported the organization of the women of California Conference on May 8, 1872, one day earlier than the date announced for Miami Conference, but no further report of their work was recorded.

The General Conference of 1873 took special note of this new movement among the women of the Church. The Bishop's quadrennial address to that body includes the following paragraph:

“The Women's Missionary Association, but recently started, bids fair, with proper management, to become an important auxiliary to the general cause. The General Conference will be expected to make some recognition of this Association and give it such encouragement as its importance demands.”

Dr. D. K. Flickinger, secretary of the General Board of Missions, included the following recommendation in his report to the Conference: “Give the Women's Missionary Movement in our Church a favorable recognition and encourage the organization of societies



**Miss Lizzie Hoffman**

In whose heart was born the first conception of  
the Women's Missionary Association.

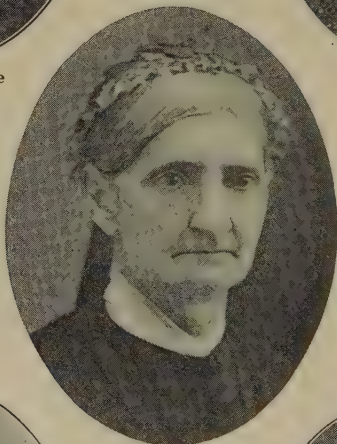




Mrs. D. L. Rike



Mrs. W. J. Shuey



Mrs. T. N. Sowers



Mrs. L. Davis



Miss Katie Ells

Some Pioneers of 1872

in all the annual conferences, the same to be auxiliary to the conference to which they belong."

**Encouraged by General Conference.** The Committee on Missions at the General Conference considered the matter and reported: "Your committee is pleased to learn that God has put it into the hearts of many of the devoted women of the Church to organize women's missionary associations in the various annual conferences; and we mention it to the special credit of the women of the Miami Annual Conference that they were the first in the whole denomination, so far as known, to organize an association and commence operations; therefore

**"Resolved,** That we recommend their zeal and enterprise in this good work to the favorable consideration of the women of the Church in all our annual conferences."

The women of the White River Conference were the next to fall into line. They were organized November 24, 1873, at Williamsburg, Indiana. It was inevitable that the organization of a central board should soon follow.

When Mrs. M. B. Hadley returned from Africa in 1874, she was appointed corresponding secretary of the Women's Missionary Association of Miami Conference. She devoted practically all her time to the visitation of churches in the interest of women's work. She organized societies and advocated that the women support their own missionary in Africa.

At the meeting of the Home, Frontier, and Foreign Mission Board in May, 1875, members of the Women's Missionary Association of Miami Branch were invited

to take part in the discussions. A committee consisting of Bishops Glossbrenner, Edwards, and Dr. W. J. Shuey was appointed to consult with the officers of the Branch concerning the future development of women's work in the denomination and its relation to the General Board of the Church.

The following was their report :

1. We recognize in our Christian women an essential aid in the prosecution of our missionary enterprises, and we therefore assure our sisters in Christ that any proper measures of cooperation in our work, adopted by them, will receive our hearty approval.

2. We advise our Christian women to organize, at an early period, a general women's missionary society to be auxiliary to this Board.

3. To render their work more successful, it will doubtless be wisest in them to propose some field or fields in which they desire to sustain one or more missionaries. Also, to nominate a person or persons to occupy such fields or field, which proposed fields and laborers shall be subject to the approval of the Board of Missions or the Executive Committee.

On compliance with these conditions, this Board agrees to aid them in the support of such laborers, provided their funds are insufficient to do so.

4. We invite the sisters of such society to meet with the Board in its annual sessions and to participate in its counsels in relation to our work.

Through a number of articles in the Telescope, Rev. D. K. Flickinger, secretary, and Rev. J. W. Hott, treasurer of the Home, Frontier, and Foreign Missionary Society, urged the calling of a general meeting for



the purpose of organizing a Woman's Board of Missions.

**General meeting called.** In September of 1875, a meeting was called in First Church, Dayton, Ohio, to consider the issuing of a call for such a general meeting. Only six women responded—Mrs. T. N. Sowers, Mrs. D. L. Rike, Mrs. W. J. Shuey, Mrs. L. R. Keister (Harford), Mrs. W. H. Lanthurn, and Mrs. L. Davis. Some of them were faint-hearted and timid, and felt that they could not do a work similar to that done by women in sister denominations, but Mrs. Sowers had been convinced that God was calling the women of our Church to larger responsibilities, and she replied, "Others cannot do *our* work. If God calls, dare we falter?" As a result of this meeting, a call was issued through the Telescope of September 29, 1875, as follows:

"For the purpose of creating a greater interest and zeal in the cause of missions, and laboring more directly in the work of the divine Master by bringing into more active and efficient service the sisters of the Church, a call is made for a Woman's Missionary Convention to meet in the First U. B. Church in Dayton, Ohio, Thursday, October 21, 1875, at ten o'clock a.m. It is expected and greatly desired that all delegates appointed by the late annual conference be present to assist in effecting a more thorough organization. It is furthermore desired that the convention shall partake largely of the nature of a mass meeting. We therefore invite all persons interested in this work to be present.

"The society feels that for the time it has been in operation, notwithstanding the difficulties and hin-

drances incident to all new organizations, it has much to encourage. It feels that a great and glorious work lies in the future for it to accomplish. Come, then, we say to our sisters abroad ; come one, come all, and join in the accomplishment of this object.

"All delegates and others will please report (on their arrival) at the Telescope office, where they will be cordially received and waited upon to homes assigned them."

Many annual conferences at their fall sessions passed resolutions approving and pledging support to the movement, and appointed women as delegates to the meeting in Dayton.

**National Board organized.** The call was answered by nine conferences ; Miami, Scioto, Sandusky, Michigan, Indiana, and Western Reserve sent delegates ; Lower Wabash, Virginia, and Allegheny were represented by women living in Dayton, whose husbands were members of these conferences. Letters of encouragement were received from delegates appointed by several other conferences, but who were unable to attend. Two days, October 21 and 22, 1875, were spent in faithful, prayerful work. A constitution that had been previously published was discussed, amended, and adopted, and "The Woman's Missionary Association" was organized and the following officers elected :

President, Mrs. T. N. Sowers ; Vice Presidents, Mrs. Z. A. Colestock ; Mrs. M. (Hadley) Bridgeman ; Mrs. S. Haywood ; Corresponding Secretary, Mrs. L. R. Keister (Harford) ; Recording Secretary, Mrs. D. L. Rike ; Treasurer, Mrs. W. J. Shuey.

Miami Branch paid its funds of more than \$300 into the treasury of the General Association.

**First Board meeting.** The first annual meeting of the Board was held in First Church, Dayton, Ohio, in May, 1876. Nine delegates representing five annual conferences were present. It was the conviction of all who attended this meeting that the work of the Association should be among the women and children of non-Christian lands, and it was voted that "the funds now in the treasury be used for the founding and support of a mission school in Africa."

The meeting of the Board held in May, 1877, was significant in that it provided for the permanency of the organization. Only six delegates from Miami, Scioto, and Sandusky Branches were present. They reported eighteen locals with approximately 300 members. The sum of \$756.69 was reported by the treasurer. At this meeting Mrs. A. L. Billheimer, who was the first woman to be sent as a missionary from our Church, had returned from Africa, and was appointed organizer for the Association. Mrs. D. L. Rike and Mrs. A. L. Billheimer were appointed to represent the Board at the General Conference of 1877. They, with Mrs. L. R. Keister (Harford), were requested to prepare a memorial to the Conference asking that they authorize the Woman's Missionary Association and give it a recognized place among the boards of the Church.

**Authorized by General Conference.** These women were cordially received by the Conference and a special time, both at an evening and morning session, was set apart in which to present their cause.

All opposition, which had been bitter on the part of some, seemed to melt away and by a rising vote on the following resolution the Association was unanimously endorsed:

"This Association comes to us to be recognized by the General Conference as the helpmeet of the Home, Frontier, and Foreign Missionary Society.

"We recommend, therefore, the recognition of this relation by the ratification of their constitution and the confirmation of their officers."

Great activity in organization followed, so that by December of the same year the following eleven Branches had been organized: Miami, Scioto, Sandusky, Lower Wabash, Virginia, East Pennsylvania, Pennsylvania, North Ohio, Upper Wabash, Michigan, and Oregon.

At the beginning of the celebration of the Jubilee Year, May 19, 1921, the Association had grown to thirty-eight Branch organizations, nine hundred and twelve Local Societies, four hundred and sixty-eight Chapters of the Otterbein Guild, and a total membership of forty-nine thousand, two hundred fifty-eight.

### *Form of Organization.*

By the terms of the constitution, the Association is under the direction of the General Conference, and submits quadrennial reports to that body. By the action of the General Conference in 1909, it works in cooperation with the Foreign Missionary Society and the Home Missionary Society.

The organization includes a Board of Managers, a Board of Trustees, Annual Conference Branch Or-

ganizations, Local Societies, and Otterbein Guild Chapters, with the Junior Christian Endeavor Societies as a field for missionary training.

The Board of Managers met annually until 1913. Beginning with that date, its meetings are held biennially. It is composed of a Board of nine Trustees, elected biennially by the Board of Managers, Life Patrons, three delegates elected by each conference Branch, the General Secretary, the Secretary of the Otterbein Guild, the Field Secretaries, the Secretary of the Literature Department, the Secretary of the Thank-Offering Department and Presidents of Branches when present.

The Trustees meet before the close of the meeting of the Board of Managers and elect officers. They attend to the administration of the affairs of the Association, and meet at the call of the General Secretary.

Each Branch organization meets annually, and is composed of the officers of the Branch, Life Patrons, Life Directors, and delegates elected by the Locals and Otterbein Guild Chapters.

The societies hold monthly meetings and quarterly business meetings. Any woman or girl may become a member of the Local Society or Otterbein Guild Chapter by the payment annually of \$1.20 and sixty cents dues, respectively.

#### *Department of the Otterbein Guild.*

**First Bands.** At the Board meeting held in the college chapel at Westerville, Ohio, in 1883, a constitution was adopted for Young Women's Bands. Two Bands were organized the following year (in Central Ohio Branch), one at Circleville, Ohio, with six mem-



bers and the other at Westerville, Ohio, with twenty-three members. The work among the young people increased so encouragingly that in 1889 they were asked to support two teachers in Africa, Miss Frankie Williams and Miss Ellen Groenendyke, and also contribute toward the support of a teacher in China.

The need of a secretary of this department was recognized and Miss Emma Burtner was appointed by the Board at its meeting in 1889. She, assisted by a committee composed of a member from the Young Women's Band of each of our colleges, was to have charge of the raising of the special fund for the support of the two teachers in Africa and one in China. This committee was also asked to take charge of the Young People's Department of the Evangel and plan ways and means to interest young people. Mrs. Bertha Gerlaugh was made secretary in 1890, and she was succeeded by Miss Marie Shank in 1902.

**Young Women's Department organized.** At the meeting of the Board of Managers at Anderson, Indiana, in 1908, the work among the young women was made a distinct department of the Women's Missionary Association, the constitution amended, and Miss Justina Lorenz was elected secretary.

At a meeting of the Trustees in November, 1909, it was decided to ask the Young Women's Bands to take as their special work the support of the Elizabeth Kumler-Miller Seminary for girls, in China.

Upon the resignation of Miss Lorenz in 1909, Miss Ada M. Slusser was elected secretary of this department, assuming her office May, 1910. One year later, May, 1911, the name of the Young Women's Bands

was changed to Young Women's Missionary Societies. Miss Ada Slusser was compelled to resign because of ill health, and in September, 1911, Miss Geneva Harper, a student volunteer, became secretary. She, in turn, was followed by Miss Vera B. Blinn, elected at the Board Meeting, Myerstown, Pennsylvania, May, 1912.

**Name changed.** The name of the Young Women's Department was again changed and the organization further perfected when at the Board Meeting, Bloomington, Illinois, May, 1913, the committee on Young Women's work submitted the following plans, which had been suggested by Miss Blinn:

That the name of the department be the Otterbein Guild of the Women's Missionary Association, each local organization to be known as a Chapter.

The colors to be royal purple and white.

The flower, the violet.

That each member of the Guild take the following covenant:

"Grateful that 'I know that my Redeemer liveth,'

"Mindful that vast millions of women and girls can never hear the 'tidings of great joy' unless a Christian woman be sent to them.

"Remembering that Jesus made loving obedience the supreme test of discipleship, and that his last, most solemn command was, 'Go, teach all nations,'

"I gladly enter into this covenant of obedience, that I will not cease to make offerings of prayer, time, and money, to the end that the daughters of sorrow in all lands may know the love of Jesus."

**Love offering instituted.** With these changes began remarkable growth in the young women's work.

In 1914, the first Thanksgiving Praise Service was held and their first annual love offering of \$2,534.30 given toward the erection of the Elizabeth Kumler-Miller Seminary in China. In 1915, the Thanksgiving Praise Service was established as an annual event. The love offerings contributed at these services have helped to erect the buildings for the Elizabeth Kumler-Miller Seminary in China, the Young Women's Bible Training School, Philippine Islands, and the Girls' Boarding School, Moyamba, Sierra Leone, Africa. The Spanish-American schools in New Mexico have been the Home Missionary institutions receiving special support from the Otterbein Guild.

In 1915, Miss Blinn resigned as Otterbein Guild secretary, and in April, 1916, Miss Elsie Hall was chosen to fill this position.

**Growth of the department.** Growth in membership of the Otterbein Guild Department and increase in gifts is indicated as follows:

1883.....	29	1910....\$	901.22
1893.....	847	1912....	4,629.56
1903.....	1,093	1914....	6,924.93
1910.....	2,623	1915....	10,417.85
1913.....	5,189	1916....	11,959.27
1917.....	9,580	1917....	13,987.47
1920.....	13,575	1920....	29,780.17

*Department of Children's Work.*

**Gleaners' Bands.** In 1879, Mrs. G. P. Macklin gathered together the children at Fostoria, Ohio, and organized a Gleaners' Band. This was our first organization among the children. The General Conference



**Mrs. G. Fritz**

President of the Sisters' Missionary Society of the Ohio German  
Conference since its organization, 1869.

(The picture was taken on her ninetieth birthday, August, 1921)





in 1909 designated the Junior Christian Endeavor Societies as a field for cultivation in missionary education and giving. Consequently, the Gleaners' Bands were discontinued. At this time there were 146 Bands reported, with a membership of 4,273.

No definite plans were outlined and the relationship was not defined, so that little was accomplished during the quadrennium. The General Conference of 1913 turned over the task of adjustment to the Executive Committee of the Board of Control and the Trustees of the Women's Missionary Association.

**The General Junior Committee.** Plans were formulated, relationships defined, and the work finally left under the direction of the General Junior Committee, composed of a representative of the Christian Endeavor Department, another from the Women's Missionary Association, and a third member chosen by these two.

In the fall of 1909, Mrs. G. W. Kitzmiller was appointed the Missionary Secretary of the Junior Department. This position included caring for the Junior Department in the Evangel. She was reelected by the Board of Managers at its meeting in May, 1910. Mrs. Kitzmiller was forced by ill health to resign in 1911. Since that date, the work has been cared for by Miss Geneva Harper, Miss Ida Koontz, and Mrs. O. T. Deever.

### *The Woman's Evangel.*

**Missionary magazine authorized.** In the early years of the organization, the facts concerning the work and workers were given to the Church through the columns of the Religious Telescope and the Mis-

sionary Visitor. At the meetings of the Board of Managers in 1879 and 1880, the question of a paper in the interest of the Association was proposed, but nothing was done. The desire on the part of the workers for such a paper became so strong that in 1881, at Western, Iowa, the Board of Managers adopted the following resolution:

"That the books be open for voluntary contributions, and that when, in the judgment of the Executive Committee, a sufficient amount be secured, and 1,000 subscribers be obtained, the Executive Committee be authorized, in conjunction with a committee appointed by this body, to publish a paper or magazine in the interest of the Woman's Missionary Association of the United Brethren in Christ."

At a meeting of the Trustees, October 10, 1881, "The Woman's Evangel" was chosen as the name of the new magazine.

The publication began as a modest little messenger of sixteen pages, January, 1882, the subscription price being 75 cents; in clubs of ten, 60 cents. The subscription price was reduced four years later to 50 cents. A few years later eight more pages were added, and in January, 1906, it was increased to a thirty-two page magazine. One thousand subscribers were secured before the first issue was printed, and, with the exception of one or two years, it has been able to pay all the expenses of its publication, the salary of its editor, as well as make appropriations to the Literature Department of the Association.

Mrs. L. R. Harford, president of the Association, who was then the corresponding secretary, served also

as editor, and continued in this office for eleven years. She declared its purpose in her first editorial, that, inasmuch as the "gospel has been to women a glad evangel, and because we love much, do we wish to make our work—as the name of the paper signifies—an announcement of glad tidings to some of the five hundred millions of women in the degradation and ruin of false religions and oppressive social customs of heathen nations. It will be the earnest purpose of those who have undertaken the work to make the paper a power in moving hearts to help in the good work of sending the light of life to women and children who are shut out from its blessed influence."

The name was changed to "The Evangel" by the Board of Managers at their meeting at Iola, Kansas, 1917, going into effect with the January, 1918, issue. The growth of the subscription list has been gradual, as the following table shows:

1883.....	1,000	1902.....	4,783
1892.....	4,200	1912.....	8,850
1921.....	21,042		

Mrs. L. K. Miller was associate editor from 1888 until the resignation of Mrs. Keister (Harford) in 1893, when she became the editor and publisher.

After the resignation of Mrs. Miller in October, 1904, the Evangel was issued by Mrs. B. F. Witt and Mrs. G. P. Macklin until November, 1905, when Mrs. Mary R. Albert became its editor and publisher, continuing until her marriage to Dr. S. S. Hough, Foreign Missionary secretary, July, 1914. Miss Mabel Drury, who had served as a missionary in China, became the new editor. Miss Drury resigned in 1917 to become the

wife of Mr. W. E. MacDonald, returning with him to China. Miss Vera B. Blinn, already well known to members of the Association, took up the work of editor until her election to the position of General Secretary-Treasurer in 1920. Miss Alice E. Bell was chosen to fill the vacancy, resigning to become General Secretary in 1921.

### *Department of Literature.*

**Committee on Literature.** The Board of Managers at its meeting in 1906 appointed Mrs. Mary R. Albert (Hough), Mrs. P. O. Rhodes, and Mrs. H. A. Dowling a committee on literature; and at the meeting a year later the following recommendation was adopted:

"Realizing the need of information on missionary work and of the circulation of missionary literature, we recommend that we establish in our Association the Department of Literature."

Mrs. Albert and Mrs. Rhodes were continued a committee, with power to select a third. Mrs. G. P. Macklin was chosen as the third member. During the year, this committee worked out a plan for this department which, with a few changes, was adopted by the Board at its meeting in Anderson, Indiana, in May, 1908.

The plan adopted provides for a General Literature Committee and Branch and Local Secretaries of Literature. The General Literature Committee, which is the head of the department, is composed of the editor of the Evangel, the Department Secretary, who is elected by the Board of Managers, and a third member appointed by the Trustees. This committee plans the work of the department, encourages the circulation of

the Evangel, provides literature, programs, and helps, and, through the Branch and Local Secretaries of literature, helps to develop this work throughout the Association. An annual Literature Day is observed when a free-will offering is taken for the work of this Department. Mrs. P. O. Rhodes served faithfully as Secretary of Literature from 1908 to 1915; Mrs. H. C. Cridland, 1915-1917; Mrs. L. B. Johns, 1918-1921. In 1921, Mrs. Paul Shannon was chosen.

### *Department of Thank-Offering.*

Thank-offering boxes, under the name of Mite Boxes, were used from almost the earliest history of the Association. As early as 1889 they were in great demand. After the organization of the Literature Department, their use was directed and encouraged by that department.

Because of the favor with which this movement was received, and of the vital importance of the ideal involved in the thank-offering, it was deemed advisable to form a distinct department. This was accomplished at the Board Meeting, June, 1915, and Mrs. Albert Keister was elected secretary.

In 1913, the February meeting was designated as the special thank-offering day, and this has continued to be observed throughout the years. The Love Offering of the Otterbein Guild is also under the direction of this department.

The following statistics indicate the growth of the Thank-Offering Department:



Year.	No. of Soc. Using Thank- offering Boxes.	No. of Thank- offering Boxes Used.	Amount of Offering.
1916	403	8,982	\$ 5,762.64
1917	580	12,881	10,066.67
1918	668	15,154	13,768.73
1919	721	14,561	19,090.12
1920	663	16,275	24,652.05
1921	935	18,198	30,909.83

The department is succeeding not only in gathering funds which have been appropriated to educational and evangelistic work among women and children of our mission fields, but also in teaching the women and girls of the Association to give in recognition of the goodness of God in their every-day lives.

### *Cooperation and Progress* 1909-1921

At the meeting of the Board of Managers held at Anderson, Indiana, in May, 1908, a committee was appointed to consider cooperation with the Foreign Missionary Society throughout our whole territory in Africa. The year following, before this committee had a meeting, the Bishops called a meeting of a commission composed of representatives of all the departments of the Church for the purpose of considering how they could so correlate the various interests as to make the whole work of the Church more effective. Out of this grew the question as to whether there could be brought about a greater unity and a closer cooperation between the missionary boards of the Church.

The work in the three fields operated by our Association, Africa, China, and the Philippine Islands, had grown until the conditions in these fields and their needs were such as to demand the strength and support of the whole Church. This fact was realized by some of our workers at home, and was very keenly felt by the missionaries on the fields. At their annual meetings preceding the meeting of the Board of Managers at Akron, Ohio, in 1909, the missionaries on the three fields had taken action, asking our Board to cooperate with the Foreign Missionary Society. Then, too, there was a desire on the part of many of our women for the Association to undertake some definite work in home missions.

After consultation with the Foreign and the Home Mission Boards, the Trustees decided to appoint a committee to study the problem and present some plan to the Board of Managers. This committee, after much thought and prayer, presented the following report to the Board at its meeting in Akron in May, 1909:

**Report on General Conference relations.** "This is an age of progress. The spirit of union and cooperation for more effective service is to be found everywhere. In political and commercial life the forces are combining to an extent unseen before by the world. They believe that thereby they multiply their powers and increase their efficiency to do things. Combination and efficient superintendency are the very watchword of this commercial age. It is not surprising, therefore, that the same spirit is pervading the ecclesiastical world. At home and abroad there is a great pulse permeating our entire Church, impelling us to combine

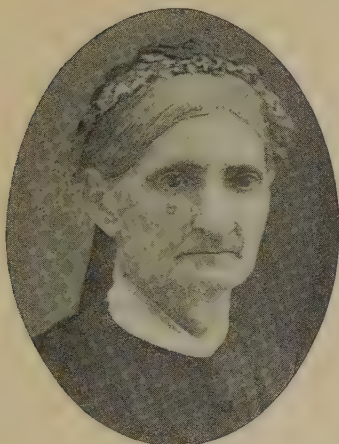
our forces that we may the better concentrate our efforts and increase the effectiveness of our service. The whole wide world for Jesus is the vision born at Olivet which calls for enlarged service at home and abroad. A vision which is less than world-wide is too limited for the King's children. He who sees only the field in which he labors has ceased to stand beside the cross of Calvary and has forgotten the commission from Olivet. 'It is the whole business of the whole church to preach the whole gospel to the whole world as speedily as possible.'

"Your Committee on General Conference Relations has carefully canvassed the matter of cooperation between the Woman's Missionary Association and the Foreign and the Home Missionary Boards of our Church. By correspondence and personal interviews, the opinions of many of the leading men and women of the denomination have been secured relative to these important matters. We find that it is the general conviction at home and in the foreign fields that cooperation with the Foreign Missionary Society should obtain. We also find a desire quite general among our people for cooperation with the Home Missionary Society. We, therefore, after much prayer and deliberation, bring to you the following recommendations:

"I Foreign—We advise that the Woman's Missionary Association and the Foreign Missionary Society cooperate in all the mission fields of the Church—Africa, China, Japan, Porto Rico, and the Philippine Islands.

"Provided, 1. That the Foreign Missionary Society will accept the responsibility of the work now car-

## The National Presidents of the Association



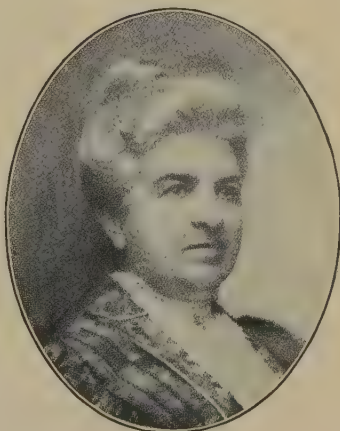
Mrs. T. N. Sowers  
1875-1879



Mrs. Sylvia Haywood  
1879-1887



Mrs. L. K. Miller  
1887-1905



Mrs. L. R. Harford  
1905-





ried on by the Woman's Missionary Association in Africa, China, and the Philippine Islands, and will continue the operation of the same; we agreeing to merge all our property interests in the fields with that of the Foreign Missionary Society, and to assume some part of the work in each field now occupied by them, as shall be agreed upon by the Executive Committee.

"2. That we be represented by one-third of the members of the Foreign Missionary Board and of the Executive Committee of the same, who shall be chosen from and by the trustees of the Woman's Missionary Association.

"3. That all moneys given by any woman's organization for home or foreign missions be sent to the Branch Treasurer, who in turn shall submit quarterly reports to the Conference Treasurer in order that the charge may have due credit in the missionary standards as adopted by the various boards.

"4. That we ask the Committee on Foreign Missions for the General Conference to bring in a recommendation defining the field at home from which we may raise funds.

"5. That the form and plan of our organization remain as it has been.

"II Home—After full consideration of the home side of the work, we having been organized from the first of our Association to do both home and foreign work, we recommend that we cooperate with the Home Missionary Society.

"Provided, 1. That the auxiliary movement inaugurated by the Home Missionary Board be discontinued, and that they give the strength of their support

in turning over the societies already organized by them to us; we to give, for the first year, \$2,000; second, \$3,000; third, \$4,000; fourth, \$5,000; and, in addition to this, we will give forty percent of the increase of the net general fund of each year for the quadrennium, and at the end of the quadrennium an equitable percent as shall be agreed upon.

"2. That we be represented by one-third of the members of the Home Mission Board, and of the Executive Committee of the same, who shall be chosen from and by the Trustees of the Woman's Missionary Association.

"3. That all moneys given by any woman's organization for home or foreign missions be sent to the Branch Treasurer, who in turn shall submit quarterly reports to the Conference Treasurer in order that the charge may have due credit for the same in the missionary standards as adopted by the missionary boards.

**"Resolved,** Because of the strength of our missions in the Orient, and our medical work there, that we ask of the General Conference that our mission conferences in China and the Philippine Islands be given the same relations as the conference in West Africa.

"Committee: Mrs. J. E. Fout, Chairman, Toledo, Ohio; Mrs. I. B. Haak, Myerstown, Pennsylvania; Miss Elizabeth Mower, Shippensburg, Pennsylvania; Mrs. Albert Keister, Scottdale, Pennsylvania; Mrs. Gertrude Pentz, Dayton, Ohio; Mrs. H. W. Trueblood, Quincy, Illinois; Mrs. D. E. Vance, Oskaloosa, Iowa. Mrs. L. R. Harford, Omaha, Nebraska, and Mrs. B. F. Witt, Dayton, Ohio, advisory members of the committee."

This report was adopted by an almost unanimous vote, and later was presented to the General Conference, where it was very cordially received and referred to the committee on missions. All that was asked for was granted; the Foreign and the Home Boards were elected, giving us one-third representation and one-third representation on the Executive Committees.

The missionaries are now conscious that the whole Church is interested in all the work, and that they can depend on their prayers and support. The women, young women, and Junior Christian Endeavor Societies are given to us as a field to cultivate, thus enlarging our scope for organization.

While there were many misgivings in regard to the plan of cooperation, the twelve years that have passed have demonstrated its wisdom. With broadened vision and unity of work and purpose the missionary cause of our Church has progressed steadily and the Church itself has been strengthened.

**Growth.** According to reports given at the Board Meeting of 1909, the year cooperation began, the Association had made good progress since its beginnings. There were 770 societies; 20,263 members (including 4,273 members of Children's Bands); and total receipts of \$47,626.66. In the twelve years succeeding, the number of societies had practically been multiplied by two (1,380), the number of members by two and one-half (49,258), and the funds contributed by three (\$146,839.26). This is a remarkable growth, and during this Jubilee Year the Association renders deep and fervent praise and thanksgiving.

Some important administrative changes have taken place since 1909. The Thank-Offering Department has been added and developed and the work extended and broadened. The need of a field secretary who would give full time to organizing and strengthening societies was realized for several years, and in 1914 Miss Elsie Hall was appointed to this position. From that time one and sometimes two field secretaries have been constantly employed, in addition to the field work done by other officers and trustees of the Association. Much has also been done by missionaries on furlough.

**Special days.** There are a number of important special days observed by the Association. The most important is the Day of Prayer. In 1911, Good Friday was set apart as a special period for intercession. At the following Board Meeting it was decided to continue this observance, and Good Friday has become of increasing power and influence in the lives of the membership and in the advancement of the work.

In 1911, the observance of Literature Day was recommended. This has also become an annual event. An offering is made for the extension of the work of the Literature Department and an effort put forth to increase the circulation of missionary literature.

Woman's Day has been observed since 1893. In 1913 the day was changed from the last Sunday of September to the last Sunday of October. This is usually observed on Sunday and the women and girls are given charge of the service. Many men and women have gained a wider vision of the cause of missions because of these services.

At the Board Meeting of 1912 two important measures were taken: A Standard of Excellence for Branches, Locals, and Chapters was adopted; and it was recommended that a series of institutes be held by each Branch. The establishment of a definite, high standard has contributed greatly toward the growth and efficiency of the various units of the Association. The institutes held by the majority of the Branches in the fall of each year have developed into a vital means for the training of the officers and workers of the local societies. Such training has been further strengthened by the publication of a handbook for workers in 1914.

In May, 1913, the Board of Managers voted to meet biennially instead of annually as hitherto, thus working for both economy and efficiency.

**Name changed to Women's Missionary Association.** The year 1918 brought two important changes. First, the name of the Association was changed to the Women's Missionary Association. Second, it was decided the Thank-Offering should not count on the pledge, thus making it more of a free-will and love offering.

**Campaigns.** In the fall of each year, usually in October, culminating with the observance of Woman's Day, a special intensive campaign is conducted. For a number of years these campaigns were directed towards the winning of new members and new subscribers for the Evangel, such as the "Over-the-Top Campaign" of 1918, during which the goals set in 1917 for the quadrennium were reached within two years. Beginning with the campaign of 1919, the great funda-

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mentals of the spiritual life of the women and girls of the church have been stressed, such as the prayer life, Bible reading and study, and the observance of a quiet time. These campaigns have been not only of great value to the spiritual life of the Association, but have resulted in large increases in new members and Evangel subscribers. There is no doubt that these large increases are due to a closer fellowship with the Master and the consequent manifestation of His power.

*Growth By Decades.*

	Members of			
	Locals.	Chapters.	Evangels.	Gifts.
1873	500			\$ 328.13
1883	3,555	29	1,550	6,559.89
1893	7,264	847	5,000	19,190.01
1903	7,825	1,093	4,633	24,652.50
1913	18,403	5,189	10,550	48,151.34
1921	35,370	13,575	21,042	143,693.29

Beginning with California and Miami Conferences in 1872, Branch organizations have been effected in every conference except some of the Home Mission conferences, New Mexico, and Tennessee and the conferences of the foreign fields. While the organization formed by the women of the Ohio German Conference in 1869 has been continuously active, there has been no official affiliation with the National Board.

**Jubilee Memorial Fund.** The year 1921 brought the Women's Missionary Association to its Jubilee Year. Plans were made for its observance and a General Jubilee Committee, with Mrs. S. S. Hough as chairman, was appointed. Among all the manifold bless-

ings that had been granted during the fifty years, one of the most outstanding was the memory of the life of Vera B. Blinn and the years of service given by her to the Association as secretary of the Otterbein Guild, as editor of the *Evangel*, and as General Secretary. It was, therefore, decided that the offering which would be gladly brought by the women and girls this Jubilee Year should be the Jubilee Memorial Fund, and should be used to establish a chair of missions in The Bonebrake Theological Seminary, Dayton, Ohio, in memory of Miss Blinn. More than any other object, this would most nearly portray the ruling passion and desire of Miss Blinn's life.

**The Future.** The fifty years have brought to us a priceless heritage, and we pause this Jubilee Year to render thanksgiving and praise for all that God has wrought. With an unwavering faith in God, who has promised, "I will do better unto you than at your beginnings," with confidence in our splendid constituency of women and girls, shall not we enter the open door to the next half century with renewed consecration to our task of giving the gospel to the women and girls of the world, and thus hasten the coming of our Lord?

"Lead on, O King eternal,  
We follow, not with fears,  
For gladness breaks like morning  
Where'er thy face appears.  
Thy Cross is lifted o'er us,  
We journey in its light;  
The Crown awaits the Conquest;  
Lead on, O God of might."

## AFRICA

**Locating the mission, 1877.** The first idea of the Association was to support a school near Shenge, under the control of the missionaries of the Home, Frontier, and Foreign Missionary Society; but, instead of this, by the advice of the officers of the General Board and missionaries then on the field, it was decided to establish schools up the Bompeh River, in a thickly populated territory that was calling for light, and was without any missionary work. The General Board, thinking it not best to distribute its force over so much territory, urged the Association to occupy this new ground. It was agreed to support Miss Emily Beeken, then under appointment. With repeated visits and the supervision of Mr. Gomer, the mission was located at Rotifunk, on the Bompeh River, about fifty miles east of Freetown, Miss Beeken going there late in the autumn of 1877, at which time we undertook her full support.

**First schools.** The pioneer work was difficult, but it was bravely accomplished. One with less courage than Miss Beeken could not have succeeded in establishing a mission so far from any civilized help or protection. The head-man built a barra for worship, and the Association a mud house for the missionary on a beautiful elevated site near the town. Miss Beeken established two schools, and held public services in the surrounding towns.

**Mission house built.** Miss Beeken was succeeded at the end of nineteen months by Mrs. M. M. Mair, of Glasgow, Scotland. Mrs. Mair had had an experience of twenty-six years on the West Coast of Africa, which

enabled her to endure the climate better than new missionaries. She landed at Freetown, October 19, 1879, and went to Rotifunk the following month. The previous May, at the Board meeting, it was agreed to send to Africa from America the material for a good house, so that our missionaries might have a comfortable home. Two thousand dollars were easily raised outside of membership dues, and Mrs. Mair superintended the construction of the building, and enjoyed living in it, as she so well deserved. She was indefatigable in her labors, and her influence over the natives was wonderful. She secured better teachers for the schools, and established two others. She had the confidence and cooperation of the chiefs and head-men, and such was her influence over the people that she said she had been in but two towns in America where the Sabbath was so well observed. Pa Sourri, the head-man of Rotifunk, gave up the use of strong drinks and tobacco and compelled the people to desist from labor on the Sabbath day. Rotifunk was a station for slave traders when our mission was located there, but before Mrs. Mair came away this was broken up. A lease for ninety-nine years was secured for one hundred acres of ground both at Rotifunk and Palli, part of which was put under cultivation. In three years and a half our work had grown into a strong mission of four stations, with a school at each place.

A conference was organized March 20, 1880, by Rev. D. K. Flickinger, with six members, representing both the General and Women's Boards—Rev. D. F. Wilberforce and Rev. J. Gomer, who were already members of Miami Conference, and four African workers.

Early in 1882 word came telling of the declining strength of Mrs. Mair, and the need for reinforcements. The Board decided to send a man and his wife, as the work was too heavy for a woman to carry. Rev. and Mrs. R. N. West sailed from New York, October 2, 1882. Mrs. Mair remained a few months and in the spring of 1883 came to America, attended the Board meeting at Westerville, Ohio, and then returned to her home in Scotland. She died March 9, 1897.

**First chapel built, 1883.** To the meeting of the Board of Managers at Westerville, Ohio, in 1883, came the word from Mr. West that the number of persons attending the public services was increasing so rapidly that in the rainy season no house was large enough to accommodate them and many had to be turned away. He asked to be allowed to build a chapel. The committee on African work recommended the raising of \$2,000, the estimated cost of a suitable building. Cash and subscriptions were taken at once to the amount of \$1,100. The money was all raised and the chapel completed within a year at a cost of \$1,500, \$500 less than the estimate. The chapel was dedicated February 24, 1884, by Rev. J. Gomer, of Shenge. After the sermon, an invitation was given for a free-will offering unto the Lord, and the people responded by subscribing one hundred and sixty acres of land at Palli, five binkeys of rice (from fifty to one hundred bushels), one cow, one country cloth, and thirty-seven dollars and fourteen cents in cash subscriptions.

**After seven years, 1884.** In 1884, seven years after the landing of our first missionary, Mr. West reported to the Board of Managers that there were then in con-



nection with the work fifty-four regular preaching places, an increase of twenty-three during the year. In these places more than 2,500 persons heard the word of God. During the next two years the devotion and strength of our missionaries were severely tested by war and an epidemic of smallpox; the itinerating was interrupted.

**Work for children.** Our first and prominent work was for the children. As many as could be cared for were taken by the missionaries and taught to work. These children, with the help of a few men, did the work connected with the mission, and thus helped in their own support. Large farms were under cultivation; orchards were started. The children were Christians—bright, earnest, and hungry for knowledge, using every opportunity to gain it. Later, they became our teachers and itinerants.

Previous to the Board meeting of 1887, the question of doing more for the women of Africa was discussed in the Woman's Evangel. The missionaries had written that we must do something for the uplifting of the girls in Africa if we expected to accomplish anything permanent. They told of the degradation of the women and how little girls were sold as wives, and, whenever claimed by the purchaser, were compelled to go with him. If in our schools, they were thus lost to our mission. By taking girls into the mission home, this selling could be prevented; these girls could be taught in the schools with the other children, and out of school hours could be taught by the missionary to sew, to cook, to keep house, and thus to become Christian home-makers.

**Home for girls, 1887.** At the meeting of the Board of Managers at Westfield, Illinois, it was decided to put up a new building, to be called the "Mary Sowers Home for Girls," and to raise \$2,000 for the purpose. The home was completed in 1888.

**Boys' home.** An adobe house with corrugated iron roof, large enough to accommodate twenty-four boys, was built at Rotifunk during 1889.

During the same year and in 1890 extended trips were made by the missionaries into the interior to the Mendi country, a large territory lying east of the Sherbro and Temni countries, and the people received them cordially when they understood their purpose. They found no Christian missions, but everywhere evidence of superstition. Every town, large and small, had its devil houses. The people plead with the missionaries to remain with them.

The Board of Managers, at its meeting in 1890, looked with favor upon the early occupation of this densely populated territory.

**Great revival at Rotifunk.** During the meeting of the Board of Managers held in Dayton, Ohio, in 1890, special prayer was offered, and at the same time special prayer services were held by our missionaries in Africa for an outpouring of the Spirit in revival power. This marked the beginning of the greatest revival Rotifunk has ever seen, and it continued four weeks. Rum sellers broke their demijohns and poured the liquor on the streets; native men and women were born into the Kingdom in large numbers. The revival spread to the surrounding towns and Frankie Williams wrote home,

"Every seat has become a mourner's bench and nearly every soul a seeker." It was at this time that Pa Sourri, the powerful chief, became a Christian. Mrs. West, writing of his conversion, said: "It was one of the most remarkable conversions I ever witnessed, one of the Saul of Tarus style. He had been at the altar several times, but we felt that he did not see himself a sinner. It was all what **he** was going to **do**. We could only pray that God would show him his heart. Our prayers were answered, and he had as real a physical struggle as Jacob had. One whole night, alone in his house, he wrestled with two powers or persons; he said, 'One sought to hold him, the other to free him.' As day dawned, so desperate became the struggle that in his agony he sprang from his bed, and knew nothing more until he found himself lying on the chapel floor **free**. The subject of the morning meeting was II Cor. 10. Just as Mr. West was speaking of the weapons of our warfare being not carnal, but mighty through God to the pulling down of strongholds, he rushed in, bare-headed, and with an awful look of despair; as he reached the altar, he fell or, rather, was thrown violently down in such a way that under other circumstances he would doubtless have broken his neck, as he is very large and heavy, and eighty years of age. During the day it seemed that all the wicked things he had ever done came up before him, and, though he felt God had forgiven all, yet, as these things came up separately before him, he would only get relief by getting down and asking special forgiveness for them."

**First death among missionaries, 1892.** It had long seemed marvelous that in the thirty-seven years of the

African mission death had not entered the ranks. The year 1892 marked a new era in our history. On July 19, 1892, Miss Williams died of malignant malarial fever, and Miss Bittle followed her August 7, from nervous shock. These two deaths, together with the sickness of other missionaries, greatly hindered all the work of the mission.

**Medical work begun.** Medical work was begun early in the history of the mission, and has proved an important factor in aiding the people and in spreading the gospel. Dr. Marietta Hatfield, who sailed in 1891, opened up this work soon after her arrival on the field. Realizing the beneficial effect of payment for service, she charged a penny for consultation and the price of the medicine. This was not only salutary for the patient, but resulted in self-support so far as medicines, appliances, and assistants were concerned. All expenses, excepting physician's salary, were paid out of the fees received.

**Death of Mr. West.** In 1894, the trustees decided that Mr. and Mrs. West should open the Mendi work. Scarcely had the decision been made when Mr. West became sick, and died on September 22, the twelfth anniversary of his consecration to missionary work. He was buried near the chapel at Rotifunk, where he had labored so faithfully and with such abundant success, and a tablet marked to his memory was placed in the chapel.

The close of the year 1895 saw the beginning of the construction of a railroad from Freetown into the interior.

**Bethany Cottage built.** Realizing the need of some place for recuperation for the missionaries, the Board of Managers recommended the building, in conjunction with the General Board, of a rest cottage on Mt. Leicester, just south of Freetown. Two acres of ground 1,550 feet above sea level were leased from the government. The house is twenty-six feet wide by fifty feet long. It contains eight rooms, and by means of folding doors and swinging windows the four front rooms may be changed into a piazza ten feet wide by fifty feet long. The corner-stone was laid by Bishop Mills, November 4, 1896. The house was completed early in 1897 at a cost of \$1,000 to each Board, and was named Bethany Cottage.

**Brick making.** The experiment of boring for water at Rotifunk after many difficulties was successful in 1897, and resulted in a well sixty feet deep, with a windmill for pumping. A kiln of twenty thousand brick was burned, the boys doing all the molding. These were used in building kitchens to the boys' and girls' homes, steps to the school building and mission house, and pillars under the rice and store-house. Application was made by the English government for our boys to make the brick for the new barracks at Kwellu.

At Taiama, where a school had been opened in 1896, a deed was secured for one hundred and twenty acres of land. A mission house was built and the chief built a barra for church and school purposes.

**Uprising and massacre of missionaries.** In 1898, a hut-tax had been imposed upon the people by the British government for the purpose of public improvement

in the protectorate, but was misinterpreted by the people to mean ownership of their homes, and proved the occasion for a general uprising against all foreigners in which all of our missionaries save one gave up their lives, and almost our entire mission plant was destroyed. Just at the close of our fiscal year in May, 1898, came the intelligence of the massacre of five of our missionaries at Rotifunk on May 3—Rev. and Mrs. I. N. Cain, Dr. Marietta Hatfield, Dr. Mary C. Archer, and Miss Ella M. Schenck.

They had been apprised of the danger, but were unable to secure boatmen or hammock men to take them away. Dr. Hatfield, because of illness, could not walk far. The mission children had been sent to their homes and the missionaries hid in the bush overnight, and early in the morning attempted to get away, Dr. Hatfield being carried on the back of one of the boys, but they were overtaken by the war party, carried back, and killed in front of the mission grounds at Rotifunk. The bones of these were gathered by English officers, put into one box, and later were interred in the cemetery at Rotifunk.

Mr. and Mrs. McGrew, who were stationed at Taiama, had attempted to escape to Kwellu, but were captured, detained as prisoners, and on May 9 were taken in a canoe out to a rock in the Taia River, opposite Taiama, where they were beheaded. The bodies were thrown into the river and were never found.

**Native workers faithful.** Many of our faithful native workers also met death at the hands of the war boys. Those who escaped made their way to Freetown. Mr. Arthur Ward, in Freetown on business at



the time, was the sole surviving missionary of the Women's Board. He desired to remain and learn for himself of the terrible massacre and devastation wrought by the war, but was advised by the government to return to America, so left Freetown, May 5, 1898.

Most of the property of the General Board was destroyed, but, because located on the coast, their missionaries escaped by boat to Freetown.

### *Reconstruction.*

Though paralyzed at first, both Boards soon felt that the work must go on. It was not known whether any missionary would be safe outside of Freetown, and realizing that the beginnings would have to be slow, arrangements were made for Rev. and Mrs. J. R. King, who were to go out for the General Board, to give one-half of their time to the work of the Women's Missionary Association. They sailed September 10, 1898, made Freetown headquarters, and began the work of reconstruction.

With the exception of Bethany Cottage, the chapels at Bompeh and Palli, and the mission house at Rokon, the mission buildings had all been destroyed. All records and rolls of membership were gone and the members were scattered.

During the months following the uprising, when the advisability of continuing work in Africa was being weighed by the Boards at home, nine of the native workers, without any compensation or direction from the Boards, gathered the members together, itinerated regularly in sixty-two towns, held religious services, and carried on the school work wherever possible.

Everywhere were found the good fruits of the mission. The railroad engineers spoke highly of the results of the mission work in training young men, many of them employed by the English government to fill responsible positions.

**Work reorganized, 1899.** While alone in the field for a year, Dr. and Mrs. J. R. King were able to accomplish much in gathering the forces, determining new policies for the future, and preparing the field for new workers. Bishop E. B. Kephart, accompanied by six missionaries, sailed November 15, 1899. Bishop Kephart presided over the conference of 1900.

**Devotion of converts.** In writing to the home church, Bishop Kephart paid the following tribute to the converts: "The spirit and devotion manifested upon the part of the young men and women who were educated and trained and converted in our schools in Africa, when, in a sense, they were thrown on their own responsibility at the time of the uprising, was surely equal to that manifested by the disciples after the death of our blessed Lord. It has demonstrated the fact that the native convert can be relied on under the most critical circumstances. Many of these converts have left good, lucrative positions to serve the Church and Christ at a greatly reduced compensation."

### *Cooperation.*

Since the territory operated by the two Boards in Sierra Leone was so overlapping, and the work of Dr. King as joint superintendent for one term had been satisfactory, it was strongly felt by some of the workers at

home, as well as by the missionaries on the field, that the work should be unified by some plan of permanent cooperation, or that one of the two Boards should take over all the work.

At the meeting of the Board of Managers in 1902, two propositions were presented by the General Board, one to consider cooperation and the other that the Women's Missionary Association take over their part of the work in Sierra Leone. The Women's Board recommended that a committee of five, two from each Board and a fifth to be chosen by the four, be appointed to consider these propositions, and that this committee be continued during the year, and, after giving the matter careful consideration, report to the Trustees and to the Board of Managers at their next meeting.

The committee chosen on cooperation, composed of Mrs. L. R. Harford and Mrs. D. L. Rike, representing the Association, Dr. W. M. Bell and Dr. W. R. Funk, of the General Board, and Bishop Mills as the fifth member, met September 22, 23, 1902. After full conference it was voted:

1. That we continue joint headquarters in Free-town, details for the lease or purchase, ownership, and management to be determined by both Boards.

2. That there be a joint superintendent elected and supported by both Boards, with residence in Free-town.

3. That a uniform schedule of salaries be established for all missionaries, American and native, of both Boards.

4. That the higher educational work of the whole field be left for future consideration, as the need may demand.

5. That, aside from the items mentioned, each Board shall have control and responsibility as heretofore.

6. That a committee of two members from each Board be empowered to carry out the details of this agreement.

This was ratified by the Trustees. Dr. J. R. King was appointed superintendent, and he and Mrs. King sailed November 12, 1902.

### *Freetown.*

**Headquarters in Freetown, 1898.** Upon the arrival of Dr. and Mrs. J. R. King in the fall of 1898, headquarters were rented in Freetown, the capital of Sierra Leone. Special evangelistic work was opened among the Mendis, for whom nothing was being done. Open air meetings were held regularly every Sunday morning in many sections of the city. These have multiplied, and today many hundreds of people are thus reached in their own language.

A church home was leased. This was Ebo Church, on Regent Road. The building was repaired and dedicated, 1905, and the church organization effected at that time.

**Albert Academy.** Plans were early begun for establishing a training school under the joint control of the two Mission Boards. In 1903, the Mission Council in Sierra Leone decided upon Freetown as the most

suitable location for the school. This decision was accepted by the Mission Boards.

Rev. R. P. Dougherty, who had been secured as principal, opened the school October 4, 1904, in a rented building on East Street with an enrollment of five students.

The same year, shortly after the opening of the school, the General Board reported a gift received from Mr. Ralph Leininger, of Brooklyn, New York, of \$5,000 toward the erection of a building to be named "Albert Academy," in memory of his cousin, Rev. Ira E. Albert, a missionary under the General Board, who died in Africa, November 6, 1902. The Women's Missionary Association agreed to give \$5,000 to offset this gift. That the Academy might be established on a \$20,000 basis, each Board agreed to raise an additional \$5,000, this second \$10,000 to be used as an endowment fund. The \$5,000 toward this endowment was completed in the spring of 1906.

A very desirable location for the school was secured, consisting of five acres near Circular Road, on the direct route to Mt. Leicester, at a cost of \$2,000.

Mr. Leininger enlarged the original plans, agreeing to assume the additional expense. Later, when, on account of the panic of 1907, he was unable to meet this pledge, the Foreign Missionary Society agreed that his gift, which already amounted to about \$7,000, should be considered as to the Church and that they would raise the amount still needed.

The building was begun in September, 1906. January 14, 1907, the corner-stone was laid by His Excel-

lency, G. B. Haddon-Smith, acting governor of Sierra Leone.

It is an imposing cement block structure one hundred feet long and forty feet wide; three stories high. The larger portion of the building is used for school purposes, while at one end are the resident quarters of the missionaries in charge. On the first floor of the school portion are the main assembly room and a large class room. On the second floor are the office and library, the study room, three lecture rooms, the science laboratory, and a resident tutor's room. The third floor throughout the whole building contains dormitories for students and resident tutors. In the basement are the students' dining room, the manual training shop, and storerooms.

The grounds are beautifully wooded, and afford ample opportunity for outdoor industrial work. A fine cement-block fence partly encloses the campus. The approximate value of building and grounds is \$20,000.

On January 11, 1908, the new building was dedicated by Dr. W. R. Funk. On January 13, the first graduating exercises of the Academy were held, when five young men received their diplomas.

During the seventeen years of its existence, the Academy has grown from an initial enrollment of five to a total registration of over seven hundred. In 1920, the attendance was ninety-three, fifty of whom were boarders. Students come for more than a thousand miles to the Academy. Opportunities for self-help are offered. Sixteen young men (1920) supported themselves by working from four to five hours a day in the woodwork or printing shops.



**Courses of study.** The departments of instruction are Bible, English, mathematics, manual training, natural science, history, languages, and business. The paramount object of the Academy is to educate young men for mission work. Provision is made for thorough religious, literary, physical, and industrial training. It aims to give such a comprehensive preparation to each student that, whether he goes out as a preacher, teacher, professional man, or tradesman, he will be a factor in the extension of Christ's kingdom in Africa. Its doors are wide open to all young men seeking general academic training along practical lines. The graduates and ex-students may be found in various activities in Sierra Leone and elsewhere on the West Coast.

In recent years, manual training and industrial work have been emphasized. Through this work, not only may students help put themselves through school, but the dignity and value of labor are taught, and the boys trained to lives of independence. A one-story concrete building about twenty-five by seventy-five feet was erected in 1912 to meet the growing demands. The work of the printing press has increased wonderfully. In 1919, the output consisted of the Sierra Leone Outlook, the monthly mission paper, the West Africa conference minutes, the annual prospectus for the Academy, forty-eight thousand pages of miscellaneous matter, such as handbills and hymn sheets, besides a number of pamphlets and seventy-five thousand church envelopes.

The woodwork department has had similar growth. In 1919, three hundred and eighty pieces of woodwork were turned out. These articles find ready sale. School

desks for our various mission schools, together with other needed equipment and church and home furniture, are made at Albert Academy. Another much-needed addition was added to the industrial building in 1919.

There has also been erected a building called the Barrie, a gift from Rev. and Mrs. E. M. Hursh. It measures eighteen by thirty feet. At the present time it is used temporarily to provide more room for the Manual Training Department. But its purpose is to provide a place for indoor games, study, band practice, etc. The school is also provided with a bath house or indoor swimming pool. In the five-year program of the United Enlistment Movement a dormitory building is asked for. This is greatly needed to make possible the expansion of the work of the school.

**Itinerants' League.** An "Itinerants' League" was organized among the students in 1907. Its object is to promote grace and Christian fellowship among its members; to aid them in practical Christian service, and especially to carry the gospel of Jesus Christ to the untaught native people of Freetown. Hundreds of meetings are held during the year and thousands thus have the opportunity of hearing the gospel story. Conferences are held at the Academy every Saturday evening, preparatory to the meetings to be held on Sunday. Reports are received and the work outlined; the needs are discussed and suggestions made. Thus, the work is systematically and definitely directed and the league impresses the students with the responsibilities and calls of the work.

**Mission headquarters erected.** The inconvenience of frequent removals and the difficulties in obtaining suitable quarters in Freetown made it imperative that a missionary home should be secured. In the spring of 1907 it was agreed by both Boards that fees accruing from the American consul work which Dr. King and Mr. Dougherty were doing during the absence of the consul should be used to purchase ground. They also authorized the erection of a house to cost \$5,000, this amount to be borne equally by both Boards. A valuable site was secured on Gloucester, one of the principal streets of the city, and next door to the postoffice. The home was completed in 1908. It is a three-story structure of concrete block and is much appreciated by all our missionaries, as it gives our superintendent and his wife better facilities for conducting their work, and also furnishes a comfortable home for our other missionaries when in Freetown. There is ample office room for committees and council and conference meetings. The store and packing rooms are of great value, as all the supplies for all our other stations are delivered to headquarters and repacked in suitable boxes before shipping. The total cost of the ground and building was \$7,800.

Until 1920, the superintendent and his wife had charge at headquarters, and, along with the arduous work of supervising the field, they had charge of all the business of the mission and were custodians of the mission funds. But the ten-year policy approved by the Board in 1918 provided for a secretary-treasurer. This position has been filled, and the superintendent and wife are now relieved to give themselves to direct



supervision and more constructive administration duties.

Dr. J. R. King continued as superintendent until 1912, when he felt it necessary to resign. Dr. and Mrs. King had given nearly eighteen years of efficient service in Africa. Rev. E. M. Hursh, who had served at different times as acting superintendent, succeeded Dr. King. Upon the retirement of Mr. and Mrs. Hursh in July, 1921, Rev. J. F. Musselman became superintendent of the Mission.

Our mission in Africa was encouraged and helped at various times by the visits of Bishops Kephart, Hott, Mills, Howard, and Secretary S. S. Hough, Dr. W. R. Funk, and Mr. A. J. Ruth.

### Missions in the Protectorate

The missionary work of our Church in the protectorate of Sierre Leone has been largely centered in four tribes—the Temni, the Mendi, the Sherbro, and the Kono.

### The Temni Tribe

#### *Rotifunk.*

Rotifunk is the center of our work in the Temni Country. Some time after the uprising, the governor gave orders that Rotifunk should be rebuilt, and this was slowly accomplished with larger and better houses. The railroad, which had been projected from Freetown into the interior, passes through Rotifunk, and the station is located on the mission grounds. Soon a postoffice was established, and telegraph service was in operation. A deed was secured for the one hundred acres of ground. The mission house, 36x26

feet with a kitchen 20x12 feet, was rebuilt on the same site as the one destroyed, and for a time served as a missionary residence and boys' home.

During the year the boys' home was built from brick made by the mission boys. The church was reorganized with sixty-one members.

**Martyrs Memorial Church.** In 1900 the natives started a subscription to rebuild the chapel, and promised to pay for it in money or labor. They were encouraged in this, for it was felt that a church which they had helped to build would mean more to them. Later it was decided that it should be a memorial church, in memory of the missionaries massacred in 1898. It is a strong stone structure. The auditorium is 40x33 feet; Sunday-school room 24x23 feet. The church cost \$4,300; of this amount \$2,370 was collected on the field. On the front wall of the auditorium were placed three beautiful granite tablets; the central one in memory of the martyrs; to the right, one in memory of Rev. R. N. West; to the left, one in memory of Miss Frances Williams and Miss Elma Bittle.

There are two large cathedral glass windows, one presented in memory of the paramount chief, J. C. B. Caulker; the other was the gift of the missionaries in memory of those who suffered death in 1898.

On the outside, directly under the large front window, a grey stone is set in the wall, marked as follows:

In Memory of the  
Martyrs of 1898,  
United Brethren in Christ.  
W. M. A. 1902.



The dedicatory services were held October 9, 1904, the governor being present.

A boys' home and a day school are conducted at this station. In 1921 the day school is reported as one of the best with an enrollment of one hundred ten.

We have a strong, faithful membership in the church at Rotifunk. The evangelistic work is carried forward constantly. All departments of church work, under a native pastor, are organized and flourishing. Every Sunday the boys go out in groups, sometimes walking five or six miles, sometimes reaching as many as forty villages, and give to the people the message of salvation.

A sacred spot at Rotifunk is the cemetery. Here are the graves of our martyrs and of all the white missionaries of both Boards who have laid down their lives in Africa, with the exception of Mrs. Riebel, whose grave is in a Freetown cemetery.

Dr. Zenora Griggs, who arrived on the field in the fall of 1900, reopened a dispensary at this station in the basement of the mission house. At first but few came for treatment, and the work was carried on in an irregular way.

**Hatfield-Archer Dispensary.** Realizing the need of more extensive quarters and the advantage of having them removed from the mission house, a dispensary was erected on the mission grounds near the spot where Dr. Archer gave up her life. It was built of brick, most of it made by hand, the work of the mission boys. It is a story and a half building 45x22 feet, with a corrugated iron roof, and has a wide veranda entirely surrounding the house. The cement

floors were laid by the mission boys. Some of the bricks were laid by them, and about one-third of the plastering and all the painting was the work of their hands. It contains five rooms—the dispensing room, consulting room, two wards, and a rest room.

A marble slab in the front wall is inscribed:

Hatfield-Archer  
Medical Dispensary  
1906  
“Heal the Sick.”

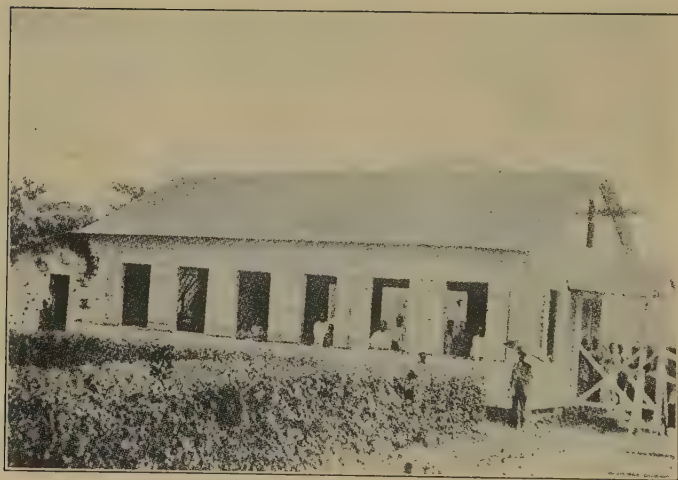
This building gives the doctor better facilities for her work, and some extra rooms where patients may remain for special treatment and care. Monday, Wednesday and Saturday of each week are the days for dispensing medicines. Often before daylight the people begin to gather under the veranda, and at 7 a. m. a gospel service is held, the mission boys acting as interpreters. At the close of the service each one is given a card with a number on it. These “tickets” are presented according to number. Any one coming after the service does not receive a ticket and therefore must necessarily wait until all the others have received treatment—an inducement for them to attend the services. A small sum is charged for treatment and medicines.

The fame of our medical work has spread over a large territory. Many people come long distances, traveling as many as twelve days, to the mission for treatment. The number of cases treated each year has increased from two hundred to about five thousand.

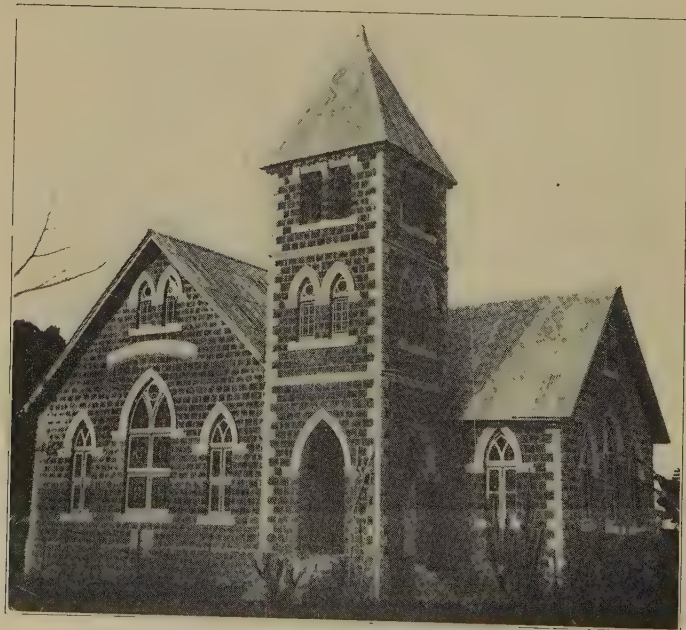


**Mrs. D. L. Rike**

One of the organizers in 1872. An officer in the Association  
for thirty-one consecutive years.



The First Chapel, Rotifunk, Sierra Leone, Built in 1884.



Martyrs Memorial Church, Rotifunk, Sierra Leone.

No one can estimate the need of ministry to these poor diseased bodies, and this is but a step to the evangelistic work, reaching to their souls.

**Industrial work.** The industrial work among the boys who live at the Boys' Home on the mission grounds has been carried on almost consecutively, but with many hindrances. Several hours each day must be devoted to various industrial activities. While no work has been done on a large scale, still the boys have learned a great deal about agriculture, and at times carpentry and blacksmith work, the making and laying of brick and cement, the making of furniture, painting, etc. Much practical knowledge has been gained and our boys are sought by the English government for various positions; one of them did most of the surveying for the railroad which was built into the interior.

**Agricultural work.** Along agricultural lines, pineapples and bananas are raised, coffee, palm, and kola trees, the latter bearing a marketable nut; rice, cassava, and yams are grown, the last two being fair substitutes for potatoes. Some little experiment has been made with cotton.

**Other stations.** Other stations in the Temni country are Bompeh, Palli, Bradford, Yenkisa, Sem-behu, Moccolo, Ronietta, Yonnie Banna, Makundu, Rokon, Rotower, Malancho, Roruks, Mamaligi, and Gbamgbatoke. In many of these stations work has been carried on for many years and strong aggressive churches and schools are growing up. In a number of these towns we have good substantial church build-

ings. There are still many people in the Temni Country who are waiting for us to give them the gospel story for the first time.

### **The Mendi Tribe**

#### *Moyamba.*

Moyamba and Taiama are the chief centers of our work in the Mendi tribe. In 1899 Moyamba was made the government headquarters of Ronietta district. It is situated on the railroad twenty-one miles east of Rotifunk and is connected with Rotifunk by a highway sixty to eighty feet wide.

In 1900 a deed was secured for eight acres of land between the government headquarters and the town. On this was a large barra, erected by the government, which was used for a church and for school purposes. A new church building, a substantial stone structure, was completed in 1902. A pastor's house has also been erected. A school house was built in 1905.

**Home located at Moyamba.** After the reconstruction it was thought advisable to move the girls to Moyamba. The native house, the first home of the missionaries, was reroofed and repaired and used as a home for the girls for several years. In 1906 plans were made for a new building, which was really two homes, the girls and missionaries to be under one roof, but so divided that each home was complete in itself. This greatly facilitated matters for the missionary in charge. The home was completed and the missionaries moved in shortly before Christmas, 1907. It is built of concrete block at a cost of \$4,574.40. The old mission house was removed and placed at the back



of the dormitory on a new foundation, thus furnishing accommodations for almost twice the number of girls.

The growth of the work soon made larger quarters imperative. Temporary relief was obtained by erecting a native house in 1919, thus providing places for thirty of the smaller girls.

**New building erected.** A new and adequate building was planned, and early in 1921, the work was started. A large share of the funds was provided by Woman's Day offerings and Love-Offerings. The new building will be one hundred twenty feet by fifty feet, three stories high. On the first or ground floor will be a dining room, play court, and laundry facilities. The class rooms, library, office, and quarters for one missionary will occupy the second floor, and dormitory rooms the third floor. The building will be constructed of concrete and will afford accommodations for one hundred girls. Thus, the influence of Moyamba school will be extended not alone through the added number of girls who can be received, but because of the saving in force and energy of the missionaries that will be effected through a modern well-equipped plant. To provide ample room for the enlarged work at Moyamba a lease was recently secured for additional ground, increasing the area of the compound to about twelve acres.

The attendance has increased from year to year until over sixty girls are in the boarding school. Sewing and other household arts have always been taught in various forms, but there was a feeling that the scope of the work should be enlarged. The course of study was modified and enlarged to cover a period of

nine years. This course gives the required literary subjects and music, also training in cookery, household management, home nursing, dressmaking, gardening and laundering. The Bible is taught throughout the course and instruction in practical Christian work is given. Having completed all the work prescribed in the new course, three girls were graduated in December, 1920, two of whom are now teachers in the school.

The members of the Phelps-Stokes Educational Commission, who spent nine months in Africa making a survey of educational conditions, after visiting Moyamba, spoke of the work as comparing favorably with the work of similar grade conducted at Hampton and Tuskegee. The high grade of work is also evidenced in the fact that the British government allows a grant each year to this as well as to others of our schools.

At Moyamba we have a strong work among the English-speaking population and the people contribute toward the expense of the church work. As the district government headquarters, the station is one of great importance. Chiefs and their followers come from places where there are no missions, and special meetings are frequently arranged for these groups. For several years work has been carried on in the jail and court messengers' barracks, located here, and good results have been obtained. At several times, condemned prisoners have professed their faith in Jesus and have received the rite of baptism.

#### *Taiama.*

Taiama is the largest purely uncivilized town in which we have work. Politically it is a center of great

importance, and there is no doubt but it holds the same strategic importance as a center for evangelization.

After the war, Taiama was destroyed by the British soldiers and, before permitting it to be rebuilt, the officers gave directions in laying out the town.

Early in 1901, one of the native pastors was sent to reopen the work; a mission house was built by the natives, and a school started at once. A permanent mission house was built in 1904. A church was organized here in 1906 and a stone building erected.

**Tablet memory of Mr. and Mrs. McGrew.** An inscribed tablet was sent out in the spring of 1903 to mark the place where Mr. and Mrs. McGrew were massacred. Since for the greater part of the year water rushes over the rock where their lives were sacrificed, and the high bank shuts it from view unless one gets to the water's edge, the tablet was placed on the bank of the river where it can easily be seen and read. A hand points to the rock. The inscription reads, "On this Rock the American Missionaries, Rev. L. A. McGrew and his wife, Clara McGrew, were massacred May 9, 1898."

**Home for boys.** Because of the failure to secure the cooperation of the people at Tiama in sending their children to school, the missionaries in charge of the work at Tiama, opened a home for boys which they practically supported from their own resources. For some years there have been thirty or more boys in this home who make up almost the entire enrollment of the day school. A great impetus to the school as

well as to all the workers at the station was experienced when in June, 1821, the chief and his people recruited the school with thirty-seven boys and two girls brought in from the surrounding villages, all to become members of the mission family. Their support in the home is promised by the chief. This brought the enrollment of the school up to nearly eighty—the largest in its history. The present chief, who is a staunch adherent to the church, is a great blessing to the work. He took measures to prohibit the sale of liquor in his chieftaincy in 1920 and succeeded, having the support of the colonial government. There are more than a hundred towns under the direct supervision of this chief and many of these have not come under the influence of the Gospel. Meetings for preaching and instruction are held each week in six different parts of the town and an interesting Sunday school meets every Sunday afternoon. Our missionaries and the itinerants visit regularly fifteen or twenty towns, and at longer intervals hold meetings in many others.

**Other stations.** Other stations in the Mendi country in addition to Moyamba and Taiama are Mokouri, Lunga, Senehu, Jama, Mongheri, Damballa, Yoyema, Kwellu, Makori, 'Mano, Hangha, and Pendembu. The schools at these stations outside of Moyamba and Taiama are made up largely of boys of Junior grade; the churches are promising and located in centers where they exert a great influence for good. Hangha is the station where the workers for the Kono country leave the railway and start on the sixty mile journey overland. Pendembu is the station at the end of the railway line and is near the Liberian border

and the Kissi country, where the need of the gospel is so great. Pendembu is a busy trading center and presents a great opportunity for the preaching of the gospel. There are many large towns in the Mendi country where the gospel has never been heard.

### The Sherbro Tribe

#### *Shenge.*

The Foreign Missionary Society opened work among the Sherbro tribe in 1857. The chief station is Shenge. Here the Rufus Clarke and Wife Training School is located. Many men and women have gone forth from this school to take their places as Christian teachers and leaders. A large part of our staff of African workers had its training in this school.

At Shenge we have a well organized church with the different departments, viz., Sunday school, Christian Endeavor, both Senior and Junior, a boarding school, day school, sub-dispensary and farm.

**Other stations among the Sherbros.** There are eleven additional stations, each with its church and day school, in the Sherbro Tribe: Rembee, Martyn, Mambo, Mopaley, Mando, Mofuss, Otterbein, Thumba, Bendu, Daymah and Bonthe. The last three are located on Sherbro Island, Bonthe being the principal station. At Bonthe there is a strong church well organized in all its departments, the first in the conference to reach self-support, and the foremost in Christian giving. Missionary Day was observed in this church recently, with twenty-five new members and eighty-four pounds sterling (\$420.00) as an offering.

The church building at this station is considered one of the best ever erected in our fields abroad.

Nine-tenths of all the money needed for its erection was contributed by the native Christians and their friends. There is a splendid day school at this station.

### The Kono Tribe

The Kono Country comprises 3,600 to 4,000 square miles with a population, according to the 1921 census, of over 100,000. The country is divided into twelve chiefdoms each with its paramount chief or king. Until the opening of our work there in 1910, by Rev. and Mrs. J. Hal Smith, there had been no Christian Missionary among these people. The work was opened at Jiamia.

As soon as possible work was begun on translating the Scriptures into the Kono. Within a year Mrs. Smith was rejoicing over the completion of the translation of the Gospel of John. A Kono-English dictionary was also compiled. The translation of the Gospel of Matthew was published by the British and Foreign Bible Society in 1919.

The work at Jiamia progressed nicely. Sunday school and Bible classes were established and in 1914 the church was organized with thirteen members.

During the second term of Rev. and Mrs. Smith the illness of Mrs. Smith made it necessary for her to leave the field. During her absence Rev. Smith died from an accidental shot from a gun he was carrying. This left the Kono station unsupplied until 1916, when Mr. W. N. Wimmer, returning to Africa for his third term, went to the Kono station. A branch dispensary has also been opened here and a hospital is



now being erected, the gift of Mr. William Michener, of St. Anns, Ontario.

There are two sub-stations among the Kono people, Kangama and Kai Yima. Here schools have been organized and services are held on the Sabbath. Over fifty thousand people remain untouched by the gospel in this needy land.

*Development of the African Church.*

**West African Missionary Society.** The African church has had steady and encouraging growth. At the West Africa Conference of 1909 the Conference Branch Missionary Society was formed. In 1911, \$805.00 were contributed, making possible the maintenance of three mission stations. Two of these were stations already occupied: Yonnie Banna and Pendembu; the third a new station—Kangahu, a promising opening on the railway line. This station was abandoned a few years later. Work was begun also at Mattru, on the Jong River, and at Hangha. Not only have the missionary offerings increased largely, but the African churches have advanced in self-consciousness, and in self-support. The weekly envelope system has been installed. Many of the members are tithers. In spite of the famine and disturbed conditions of 1919, the offerings at the end of the year totaled one thousand dollars more than the year preceding. In 1920 the total giving on the field amounted to \$6846.91. Taking the work as a whole the receipts in regular church offerings and school fees cover one-third the entire current expense of maintaining the churches and schools, including African workers' salaries and all the local expenses.

**Summary.** To carry on the work in Africa, we had in the spring of 1909, twelve American missionaries and twenty-eight African workers. At the conference that year there were reported ten organized churches, 180 regular preaching places, 278 communicant members, 1,250 adherents, fifteen Sunday schools, with a membership of 810, fourteen day schools and three boarding schools with a combined enrollment of 681, eight Junior and Senior Christian Endeavor societies, one dispensary, in which 3,266 cases were treated during 1908. The total value of property was \$38,040.00. These figures do not include the work under the charge of the Board of the Foreign Missionary Society.

In 1920 the combined work of our Church in Africa was represented by twenty-eight missionaries, eighty-two native workers, twenty-eight organized churches, seven hundred fifty other preaching places, one thousand three hundred and eight communicant members, twenty-five Sunday schools with an enrollment of one thousand three hundred fourteen, three Senior Christian Endeavor societies with a membership of eighty-six, thirteen Junior societies with a membership of five hundred thirty-seven, thirty-two day and boarding schools with an enrollment of one thousand one hundred eighty-seven, five dispensaries and sub-dispensaries where ten thousand seven hundred twenty-five cases were treated. The total value of property is \$121,889.

### *The Program for the Future.*

A ten-year policy has been outlined by the workers in Africa looking forward to increased efficiency

and enlarged scope in meeting the opportunities of the field. This policy was approved by the Board in its annual session of 1918. The years 1920-1930 are included in the planning, and stress is placed upon the necessity for adequate staffing and equipment. A high standard of ability, character and training is set as a requirement for those desiring to serve as missionaries. The following is considered an adequate staff: four evangelistic families and four families or their equivalent in single women for educational and industrial work, to be equally apportioned to the four language areas with Shenge, Rotifunk, Taiama and Jiama as centers; three nurses and two doctors, or their equivalent, to be located at Rotifunk, Taiama, and Jiama; four single women for the Moyamba Girls' School; three families or two families and a single man for Albert Academy; a mission treasurer and wife and superintendent and wife at Freetown headquarters. This makes a total of thirty-three to thirty-five missionaries. Further opportunities have caused the asking of five more missionaries that the great forward looking plans may be carried out.

### *A Movement for the Masses.*

Enthusied by the spirit of the home church as demonstrated in the United Enlistment Movement, the annual conference of 1921 launched a five year program called "A Movement for the Masses." While called by a different name, this is in reality the United Enlistment Movement of the West African Conference, for all the teachings of the United Enlistment Movement are emphasized. The goals adopted are:

1. "Spiritual Life. As a means of grace in the nurture of our spiritual life we shall urge upon our people the establishment of a family altar in each home, the deepening of the prayer life of each member, devotional Bible study, and faithful attendance at the public services of the church.

2. "Evangelism. That every member be a soul winner and that a net increase of ten percent in the membership of each church be reported each year.

3. "Leadership. That there be a twenty-five percent increase each year in enrollment in the day and Sunday schools and the Christian Endeavor Societies. That we seek to enlist one hundred life work recruits within the five-year period.

4. "Stewardship. That one hundred new tithing stewards be enrolled each year.

5. "Missions. That a seventy-five percent increase in the gifts to missions and benevolences be gained each year so that the gifts to this fund may be at least one thousand pounds in 1925, and as a missionary goal our principal objective in addition to occupying the territory we now claim to be open work in one or more towns of the Kissi country beyond Pendembu within the next five years."

## GERMANY

At the meeting of the Board of Managers at Fostoria, Ohio, in May, 1880, Rev. C. Bischoff, superintendent of the work of our Church in Germany, and Rev. D. K. Flickinger, Secretary of the Home, Frontier, and Foreign Missionary Society, told of the need and also of the great opportunity for work in Germany. It was agreed to pay \$350 toward the support of a pastor at Coburg, a city of about 14,000 inhabitants. Rev. G. Noetzold, the first missionary, organized a church at this place, March 27, 1881, with twenty members.

In the spring of 1886, the conference appointed Rev. H. Barkemeyer to Coburg.

For years very little success attended the mission in Coburg; many difficulties arose, and in the spring of 1889 the trustees officially gave back the station to the Home, Frontier, and Foreign Missionary Society. This action was approved by the Board of Managers at its meeting in Harrisburg, in May, 1889.

Persons best acquainted with the field recommended that a mission be opened in Berlin, but since no suitable person was found to undertake this work, the Board of Managers at its meeting in May, 1890, in Summit Street Church, Dayton, Ohio, decided that the fund for German work be continued and its appropriation be left to the Trustees, also that the money raised for a chapel in Germany be kept for that purpose.

At the meeting of the Board of Managers in 1892 it was decided that the work in Germany could better be carried on through the Home, Frontier, and Foreign

Missionary society, and the Trustees were authorized to offer to them the money on hand for building a chapel in Weimar, and also to appropriate \$200 for the year toward the support of the pastor. The offer was accepted. A brick church was erected at Weimar, a city of 16,000 inhabitants, and was dedicated in July, 1896.



## CHINA

At the meeting of the Board of Managers held at Toledo, Iowa, in May, 1888, it was decided to open work in China, and it was recommended that when Moy Ling, one of the teachers in our Chinese mission school in Portland, Oregon, returned to China, Rev. George Sickafoose should accompany him to open the work there. Because of the "Chinese Exclusion Bill" the United States Government refused to sign papers permitting Moy Ling's return to America, so their going was deferred. At the meeting of the Board of Managers at Harrisburg, Pa., in May, 1889, Moy Ling having signified his intention of returning to China in the fall, it was decided that Mr. Sickafoose should accompany him, and also that missionaries should be sent with them who would remain with the mission when located.

**Mission Located.** Miss Austia Patterson (Shumaker) and Miss Lillian Shaffner were appointed, and Miss Patterson became the first superintendent. The party sailed October 4, 1889, and landed at Hong Kong October 31. Here Miss Patterson and Miss Shaffner remained for a few weeks, visiting the different missions and making the acquaintance of the missionaries, while Mr. Sickafoose and Moy Ling went on to Canton. After thorough investigation it was thought best to locate the mission at Canton, inasmuch as the port offered protection both to life and property, while country districts were very unsettled. Besides, this place offered excellent opportunities for mission work. It is a city with a popu-

lation estimated at two and a half to three millions of people. There were several missions already well established, yet the place was by no means evangelized. On the south side of the Pearl River and opposite to the main part of the city is an island called Honam. This island is about twelve miles long and from a mile to a mile and a half broad. Honam, with its population of 400,000, had but one missionary, and it was decided to locate the mission there.

Mr. Sickafoose, having completed his work, returned to America the following June, and Miss Shaffner, because of ill health, returned in October of the same year, leaving Miss Patterson the only representative of our Church in the great Chinese Empire. With courage and heroism and a deep conviction of God's call, she gave herself to the work, and in a short time had mastered the language sufficiently well to enable her to do house-to-house visiting with the aid of a Bible woman. Dr. Lovina Halverson and Dr. Regina Bigler soon reenforced her.

The year of 1894 was one of great hardship. Bubonic plague was raging in Canton and many thousands of the Chinese died. By posting malicious placards, it was easy for vicious persons to inflame the anti-foreign populace against the missionaries. The most absurd stories were current of foreign doctors who administered drugs to hasten death, and then used the eyes of the dead for medical purposes. Such a state of feeling was aroused that one day, while attempting to render aid to a man apparently dying on the street, Dr. Halverson was attacked by a mob of ruffians, and, but for the courage of Captain Barton, a

customs officer, she would undoubtedly have been killed. Dr. Bigler, going in search of Dr. Halverson, encountered the same mob, sullen and angry from their defeat, and was driven into a blind alley from which escape seemed impossible, when she was recognized by a Chinese Christian who took her into his home.

**Mission Compound purchased.** After long and careful investigation and many delays, a site was obtained for a mission compound and a deed secured February 25, 1898. This plot of land on the very point of the island of Honam was about 200 feet long by 140 feet wide, and had the river on two sides. It was enclosed by a wall eight feet high with two gates, one opening to the street and the other to our own boat landing. The compound was named Beth Eden—House of Pleasantness.

The building of a mission residence was authorized by the Board of Managers at its annual meeting in May, 1897, and by January, 1899, the building was ready for occupancy. Until this time the missionaries had lived in native houses not far from Beth Eden.

The year 1900 marked another perilous time. Because of the Boxer uprising the foreigners' residence in China became very unsafe. The consuls urged all men and women with families to seek protection at the coast ports, and all our missionaries except Dr. Shumaker went to Hong Kong, which is a British port and is among the most impregnable fortifications in the world. Dr. Shumaker, who remained in Canton at his own request, superintended the erection of the Girls' Boarding School.



MAP  
OF  
**CANTON**  
AND  
ENVIRONS  
SHOWING  
UNITED BRETHREN TERRITORY  
IN  
**SOUTH CHINA**

- + ORGANIZED CHURCHES  
 ○ PREACHING PLACES
- ① CANTON  
 HEADQUARTERS  
 MISSIONARY RESIDENCES  
 ★ FOUNDLING HOME  
 MEDICAL DISPENSARY  
 BOY'S GRAMMAR SCHOOL
- ② SIU LAM  
 MISSIONARY RESIDENCES  
 MILLER SEMINARY  
 HOSPITAL

**First churches organized.** There had been many difficulties in the way of regular church organization. The Chinese had not only to learn of Christ, but the converts had little conception of church government, and during the eighteen years since the beginning of our work in China the converts had been gathered, instructed, baptized, and received into the mission. In the closing months of 1907, five churches were organized, Kwai Chau, Hang Tan, Canton, San Tong, and Siu Lam.

**Conference organized, 1908.** January 4 and 5, 1908, a mission conference was organized by Bishop Mills composed of all the missionaries and eight Chinese workers. A course of study was outlined and plans made for the adaptation and translation of needed parts of the Discipline into Chinese.

### *Evangelistic Work.*

**Canton.** The beginning of evangelistic work dates back to 1891, when our first missionaries preached from their own door to the assembled crowds on the streets of Canton. The missionaries were then living in a native house on a busy street. At the close of each day, from about four to five o'clock, hundreds of women and girls passed their door on their way home from the shops where they had been beating raw silk or assorting tea leaves, and all that was necessary to obtain an audience was to stand in the door and talk.

**First chapel dedicated.** On May 15, 1895, our first street chapel in Canton was formally dedicated. It is open for preaching, reading or conversation every

day except Saturday, while Bible study and preaching services are held each Sunday, and two prayer-meetings during the week, one for women and one for men.

In 1901, the Tsz Lai chapel was transferred by the Swedish missionaries to our mission to be used as a street chapel. These chapels are always located on some busy street. The work consists of daily preaching by the missionary or the native pastor, with the exception of Saturday and Sunday. The audience is constantly changing. Many who come in are not interested, but there are those who come quite regularly and often stay for more definite instruction. In addition to the supplementary street chapel work, there is one organized church in Canton. This organization was effected December 22, 1907, with a membership of 163. They have long outgrown their building.

**Sui Lam.** With Canton as a center our missionaries have reached out to other cities. One of the chief of these is Siu Lam—a city of 400,000, about fifty miles south of Canton.

Early in the year 1899 one of the Chinese pastors succeeded in renting a reading-room. In the beginning there was a great deal of opposition, and in April, 1900, when Mr. Ward went to Siu Lam to dedicate the chapel he was attacked by a mob and driven out. Two or three months later the Chinese pastor left for Hong Kong for safety (it was the Boxer year) and Siu Lam seemed shut. But by degrees these workers got back to their places and gradually the prejudice of the people was overcome. In the spring of 1907 the chapel was dedicated. Not fewer than 500 gathered



in and about the chapel for the service, and more than a hundred were turned away for lack of room.

In 1901 a site was obtained and a mission home erected on a quiet residence street in the heart of the city. A day school for girls was opened in 1903. A church was organized December 25, 1907, with a membership of fifty-one.

**The work extended.** From Canton and Siu Lam other cities and towns were visited with the gospel and churches organized as follows: San Tong, 1897; Kwai Chau, 1903; Lak Lau, 1904; Hang Tan, 1902; Sheung Ti, 1902, and Tai Lam. All these, with the exception of Sheung Ti have populations of from 10,000 to 400,000 people.

During the year 1908 it was estimated that the gospel was proclaimed to 50,000 souls through our mission in China.

Evangelism is recognized by each missionary as the chief work for which he is representing our Church in the foreign field, and whether by educational or medical means he works toward one goal—the salvation of the people.

**Special evangelistic meetings.** A number of special evangelistic meetings have been held with excellent results. One of these was held in Canton during the visit of Bishop A. T. Howard in 1915, when there were from four to ten decisions a day. Rev. F. M. Davis held a revival in Siu Lam in 1915 in which one hundred and fourteen decisions were made in four days. Some of them were teachers, business men and

students. Forty-four of these were baptized and taken into the church in one day. Rev. E. B. Ward who was present at this meeting wrote "It was a day long looked for. From the days of Dr. Shumaker on down to the present, many of us have hoped to see what our eyes saw in Siu Lam on June 20, 1915. It rained and the people got wet, but their ardor was not dampened. The church was filled. After the sermon, the candidates for baptism were asked to come forward. It began to look as though the front of the church would have to be enlarged as they kept coming. Two deep they stood on the men's side and then the line extended across the entire place. I recognized many, who in other days were bitter opponents, now acknowledging Christ before their neighbors and receiving the once despised but now sacred rite of baptism."

The most gracious revival in the history of the church at Canton took place in 1918 and approximately one hundred men and women were led to make the great decision. There was another revival in Siu Lam this same year also, and two hundred men and women enlisted for Bible study and preparation for baptism.

### *Development of the Native Church.*

During the years our denomination has been working in China great changes have taken place, vast and far-reaching in their influence. China has awakened. The establishment of the republic, the recent revolutions, the breaking away from the old in many respects, all indicate China's growing eagerness for the new; for education, for a new civilization, and for self-government. Christian missions contributed much to-

ward the awakening of China and these transition periods offer a challenging opportunity to give China not only a new civilization but Christianity as well.

**Missionary Society organized.** Our native church has developed slowly but steadily. By the time of the China Annual Conference of 1912 the church was eager for self-support and self-government. A Home Mission society was organized which had thirty-six dollars collected. Some churches, that of Canton and Siu Lam for example, are now entirely self-supporting. Following the revival in Siu Lam in 1918, the church members there not only provided funds for the support of the native pastor, but subscribed \$2500 in gold for a new church building.

The success of our mission work and the development of our churches were strengthened by the visits at various times of Bishop Mills, Dr. S. S. Hough, and Bishop A. T. Howard.

On the part of the native church a long step forward was taken during the year 1919, when a church federation was formed embracing three denominations, the American Board, the London Mission, the Scandinavian Alliance and later the United Brethren Mission. The final goal before this group is the development of a "Chinese Christian Church." It is among the churches themselves and does not involve the missions. This cooperation helps to do away with some of the confusion in the Chinese mind due to the multiplicity of our denominational names and gives the strength and effectiveness of cooperation and organization to the Chinese forces in their efforts to evangelize their own people.

*Educational Work.*

**Girls' day schools.** In February, 1890, about three months after her arrival in Canton, Miss Austia Patterson opened a day school for girls; the following June a second school was started and in March, 1895, a third, all in Canton.

In the beginning, the Chinese method of study, largely that of memorizing, was followed as closely as possible so as not to arouse opposition. Within recent years a course of study has been introduced, which, while not exactly similar, very nearly corresponds to the first five years' work in the American schools. The Bible is used as a text-book and many of the pupils have committed the Gospels, and some can repeat nearly the whole New Testament.

The chief end of the day schools is not educational work alone but also evangelistic. The schools are taught by native Christian women and are under the supervision of the missionaries, who visit them once a week and review the work. After the review there is a gospel lesson, then perhaps a lesson in singing. The mothers and neighbor women come to hear the lesson, the music, and the gospel story until often there is not standing room. Many of these women would not go to the services at the chapel. After the work at the school is finished, the missionary, accompanied by the teacher or Bible woman, is often invited into the homes of the pupils where she again has the opportunity to tell the new old story to the women who gather about her. A good proportion of our conversions in Canton can be traced to the influence of these schools. A definite step toward self-

support was taken when the mission began to charge admission to the day schools. This, it was feared, would lessen the number of pupils, but the result has been quite the reverse, and increased interest and appreciation are manifested.

**Boys' day school.** The day schools for boys are carried on along the same lines as those for girls. The schools have always been in charge of native workers, a missionary always having general supervision. The course of study may vary somewhat from that now adopted by the girls' day school, but is gradually being developed so that pupils may be prepared for schools of a higher standard.

During the year 1920 particular stress has been placed upon the development of grammar school work for boys. There are in 1921 two of these boys' grammar schools, one in Canton and one in Siu Lam. The Canton school has an enrollment of one hundred twenty boys. The Siu Lam enrollment is ninety. A gift of \$8,000 has been given by a friend towards a boys' school building and a lot has been purchased in Siu Lam for this purpose. It is hoped to soon erect good buildings to adequately care for these two schools. There are sixteen day and boarding schools, with a total enrollment of seven hundred forty.

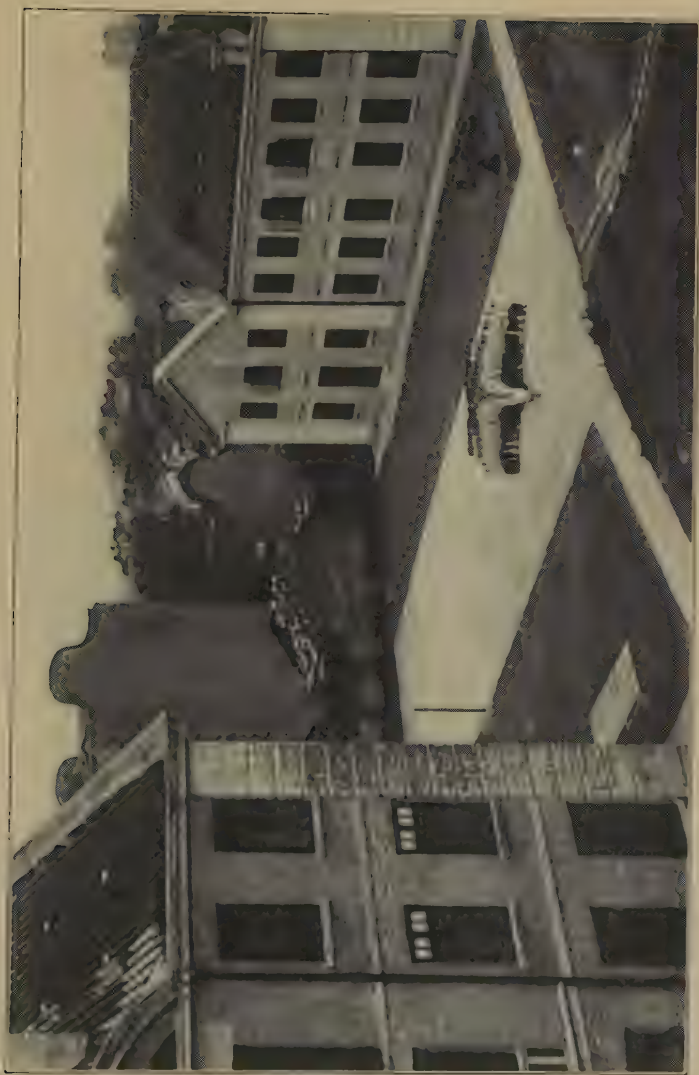
**Union educational enterprise.** In addition to our independent day and boarding school work our denomination has cooperated in several union educational enterprises. One of these is a Union Normal School for young women. Another is the Boys' Middle and High School, and the third, the Canton Union Theo-

logical College. In this last project eight mission boards are cooperating. The United Brethren Board contributed one-half the time of a missionary for teaching and gives six hundred dollars annually. New grounds have been purchased. Some buildings have already been erected and others are hoped for at an early date. The school ministers to twenty-seven million people.

**Elizabeth Kumler-Miller Seminary.** It was during the perilous days of 1900 that the erection of the Girls' Boarding School in Canton was completed. This was a two-story building of gray brick occupying the southeast corner of Beth Eden compound. It was so built as to enclose a small court on three sides and, including the court, covered a rectangular area 50x60 feet. The second story was used as a dormitory, while on the ground floor were recitation-rooms and a dining-room. Sit Meng Cook, a wealthy Chinese merchant, gave \$500 toward the erection of the school as a memorial to his daughter.

The school was opened March 12, 1901, with an enrollment of seven. By 1909, there were fifty pupils, and many applicants were refused admittance because the building could accommodate no more. A course of study covering eight years had been adopted, a fair equivalent to the first eight years of the schools of our own country. Bible study is a regular feature of the work. In addition to their school work the girls are taught practical housekeeping, vocal and instrumental music, and have had some lessons in sewing and in the care of the sick.





Elizabeth Kumlér Miller Seminary for Girls, Shu Lam, China.



Entrance to The Coover Dispensary, Canton, China.

Two girls completed the course of study and were graduated, both with good records as students, in 1908. The years following have seen other classes graduated. Three of the graduates are now employed as teachers in our schools.

Christian Endeavor societies were organized in 1908 among the students, and early in 1909 a Y. W. C. A., the first in South China. The very best of Christian influences are thrown about the pupils and many are led to a life decision for the Master.

Because of Mrs. L. K. Miller's long and intimate connection with the work of the Association as its leader, and her deep interest in girls and young women, the Board of Managers at its meeting held in Akron, Ohio, in May, 1909, voted to name the boarding-school, "The Elizabeth Kumler-Miller Seminary for Girls."

**Location changed to Siu Lam.** The school soon outgrew its quarters and there was urgent need for a new building. The development of the land surrounding the seminary into a busy commercial center had caused such noise and smoke that it became necessary to move the school and the decision was made to move it to Siu Lam. A building was found that would provide quarters temporarily and the school was moved in the fall of 1913. Two of the Chinese teachers and thirteen of the girls moved from Canton with the school. The work was favored by the students of Siu Lam and by March of the following year the enrollment had increased to eighty. A kindergarten was opened. A formal opening was held in September and more than five hundred Chinese attended the exercises in one day.

It was soon realized that this wonderful field of Siu Lam with its population of four hundred thousand was eager for the advantages offered by Miller Seminary and larger equipment was necessary. Also with the higher standards adopted by the government schools, it became essential for a mission school to offer a course of study thorough and advanced enough to be attractive.

**New building erected.** Plans were made for new buildings and operations were begun in 1916. The land on which the buildings were erected had been given by non-Christian residents of Siu Lam for a hospital, but this site was turned over to the seminary. There are two large buildings, a two story administration building eighty by fifty feet and a three story dormitory one hundred twenty-eight by fifty feet, of concrete with tile roofs. One hundred girls can be accommodated. The new quarters were occupied late in 1917 and have meant the possibility of better and more extensive service to the girls and to the community. Miller Seminary graduates trained in body, mind and spirit, have gone forth to occupy positions of importance and usefulness.

#### *Medical Work.*

**Dispensary in Canton.** A dispensary was opened in 1893 and carried on in a small way until 1895, when a room 13x8 feet, back of the chapel, was fitted up for the free dispensary. It had one small window, seven feet from the floor and but one door. In this small room nearly 70,000 patients were treated in the next five years; then this property and that adjoining were

purchased and remodeled to more nearly meet the need. Monday and Friday of each week are dispensing days. People are admitted to the waiting-room until noon and receive numbered tickets which give them admission to the dispensing room. Very often the number of patients is so great that the work of the doctors is not finished until late in the afternoon. While the patients are being treated the gospel story is told to the crowds in the waiting-room by a Bible woman or the Chinese pastor.

**Physician's residence built.** A physician's residence on Beth Eden compound with office, drug-room, waiting-room and two or three rooms for wards, was finished in July, 1906, at a cost of \$3,300. Although quite a large number of patients are treated here, it is well understood that those seen here must pay a fee, so the number is somewhat limited. The work has grown from 1,188 cases treated the first year to 19,468 in 1908.

In the dispensary small, inadequate and poorly equipped, twenty thousand or more patients have been treated each year. In 1920 a new attractive and really adequate dispensary building was erected, funds having been contributed by Mr. and Mrs. C. M. Coover, of Annville, Pennsylvania. Dr. Bigler, who opened medical work in Canton in 1892, is still in charge of the dispensary.

**Dispensary in Siu Lam.** A dispensary was opened in Siu Lam by Dr. Frank Oldt in 1911. Citizens of Siu Lam gave land for the erection of a hospital. This hospital, dedicated in 1919, is known as the Ramsburg Memorial Hospital. The funds for its erection were

contributed by Mr. James and Miss Lucretia Ramsburg of Dalta Center, Iowa. The cost of the building was fourteen thousand dollars.

The other item in the development of the medical side of our program is the action of our Foreign Board in accepting partial responsibility for the maintenance and staffing of the Canton Hospital. This hospital, established in 1835, has had a history rich in both scientific and spiritual value. It seemed likely following the war that its doors would be closed, but a new cooperative plan among several missions calls for new buildings and a staff of twelve foreign doctors. Our Church was asked to cooperate and in view of the great strategical importance of the position of this hospital in South China, and because of its history and the confidence the Chinese have in it, and because it meets needs far beyond the ability of any single church hospital to meet, the Foreign Board voted to cooperate.

### *The Foundling Home.*

Impelled by the great opportunity to rescue little baby girls, as depicted by the missionaries, funds were raised for the establishment of a foundling home in Canton, China, in 1907. In 1911, suitable buildings were erected for the children and for the missionaries in charge. There were usually about thirty children in the home until after 1912, when the China Mission Council decided no more should be received. This decision was reluctantly made, but the effective, adequate continuance of the work called for a much larger appropriation of funds than was available. By 1917 the number had been reduced to nineteen and as this



made the cost per capita so great, the home was discontinued, each of the children being placed in either Miller Seminary, a Christian home, or a similar institution. The building was remodeled and used as a missionary residence.

**Summary.** To carry on the work in China we had in the spring of 1909, twelve American missionaries, ten Chinese pastors, and thirteen Bible women. At the conference that year there were reported five organized churches, eight regular preaching places, 427 communicant members, 854 adherents, two Sunday schools with an enrollment of 375, six day schools and two boarding schools with a combined enrollment of 330, three Junior and Senior Christian Endeavor societies, one dispensary in which 19,468 cases were treated during 1908. The total value of property was \$55,300.00.

In 1920 the enlarged work in China showed an enrollment of 21 American missionaries, 37 industrial workers, 11 organized churches, with 5 additional preaching places, 934 communicant members, 13 Sunday schools with 62 teachers and officers, and 688 pupils; 3 Christian Endeavor Societies, with 271 members; 16 day and boarding schools with 585 pupils; interest and participation in 3 union schools; 2 dispensaries and hospitals, with 20,889 cases treated.

## PHILIPPINE ISLANDS

At the meeting of the Board of Managers held in May, 1900, in First Church, Dayton, Ohio, it seemed fitting, as a memorial of our Silver Anniversary, to open work in a new field, and the Board adopted a recommendation to establish a new mission either in Porto Rico, the Philippine Islands, or Japan, leaving the matter to the Trustees for careful investigation and final decision. Much time was given to consideration and prayer, and the decision reached November 19 was unanimous in favor of the Philippines.

**First missionaries.** A call was made for workers with immediate response. Rev. Edwin S. Eby, Elkhart, Indiana, and Rev. Sanford B. Kurtz, Hygiene, Colorado, were appointed. They sailed from San Francisco, February 19, 1901.

Shortly after their arrival on the field, a conference of representatives of all the evangelical denominations working in the Philippines was held in Manila for the purpose of reaching some understanding as to territory, and to agree upon some general policy of work. An organization was effected to be known as the Evangelical Union of the Philippines. They agreed upon a tentative division of the islands, making each mission responsible for the evangelization of the people within its territory. To our Church were given three provinces in the northwestern part of the island of Luzon—Ilocos North, Ilocos South and La Union, having a population of 450,000 all speaking the Ilocano language. Later Ilocos North was assigned to the Methodist mission.

**Temporary headquarters in Vigan.** Early in May, 1901, our missionaries took up temporary headquarters in Vigan, Ilocos South, about two hundred miles north of Manila. A house was rented and they began the study of Spanish. Tracts and portions of the Scriptures were distributed among the people; trips were made into different parts of our territory in company with the representative of the American Bible Society; gospel meetings were conducted for the soldiers stationed at Vigan. Everywhere the opposition of Catholicism was met.

Rev. and Mrs. L. O. Burtner joined them in the fall of the same year. Progress in determining a permanent location and in establishing the work was slow and within three years these workers had resigned.

Rev. and Mrs. H. W. Widdoes were appointed to the Philippines at the Board meeting of 1903. They sailed from San Francisco, September 19, 1903. Some time was spent in language study and in looking over the ground in Manila.

**Relocating headquarters.** Mr. Widdoes, preparatory to moving into the province, decided to first secure a good location. He went by rail to Dagupan, and while waiting there for a steamer to take him to San Fernando, went with a colporteur to a neighboring fishing village, where he found a ready reception, and the people glad to buy portions of the Scripture. In the village Mr. Widdoes found a boy of fifteen who could read. He gave him the Gospel by John in his own dialect, and turning to John 3:16, asked him to read it. He did so and immediately ran into the house to get money to buy the book.

There is an interesting history connected with the early translation of these Gospels which the missionaries were distributing. During Spanish times, a friar stationed in this province in some way came into possession of a Bible which he studied, and was converted. He then secretly began to translate the Gospels into the native dialect. He was discovered before he had finished the work and had to leave the Islands; he went to Spain and completed the translation of the Gospels and the Acts. He then returned to the province and began the distribution of these, but was poisoned soon after by the other friars, and the good work stopped. As soon as the American occupation made it possible for the Bible Societies to work here, they began distributing these Gospels which had cost the translator his life.

After waiting several days and no boat appearing, Mr. Widdoes, through the efforts of a native Christian, finally hired an ox-cart, and started overland for San Fernando, making the journey of fifty miles in twenty-three hours. This gave him an opportunity to see the country in which we were to work.

San Fernando, the capital of Union Province and an important center, was decided upon as a strategic point for headquarters. A house was rented and Mr. Widdoes moved his family there February 11, 1904, and at once began a vigorous campaign. They were fairly besieged with visitors, most of them young men, asking questions about the Bible. Men came in from the neighboring towns to secure tracts and to buy Bibles. A Bible class and a Sunday school were formed, the high-school pupils, with their knowledge of English, giving much assistance.

**Discontinuance of work considered.** It was urged by some of our workers at home that the Association discontinue the work in the Philippines and concentrate on Africa and China. This question had a full discussion at the meeting of the Board of Managers, held in Altoona, Pennsylvania, in May, 1904. The decision of the matter was finally left to the Trustees in consultation with the Bishops. The advice of the latter was secured at once and heeded. The Trustees gave much time and thought to the consideration of the question. July 1 was set apart for prayer and on that day a special meeting was held with Mrs. Rike and Mrs. Marot present as advisory. The matter was finally decided July 8, the vote being nearly unanimous in favor of continuing the work.

As the force of missionaries increased the province was districted—each missionary with his wife was given the supervision of a number of towns and outlying barrios. During several months of the year they gave special training to the Filipino workers in their districts.

**Territory increased.** Several trips were made to the Igorotes province and other parts of unoccupied territory. In 1907 the territory was increased by the addition of the sub-province of Amburayan which lies to the east and north of Union Province. Our mission had been working in the southern part of this province. That the United Brethren might have full control of Amburayan, the Methodists, who had been working at Tagudin, the capital of the province, turned over their work and a congregation of thirty members. This added a population of 25,000 to our mission, about

10,000 of whom are Ilocanos; the remainder are Igorotes, a few of whom have been received into the Catholic church; the others vary from those who have been affected by the higher civilization of the Ilocanos, to the rude tribes of the interior mountains. Four new congregations were organized among these Igorotes during 1908. In Benguet province there are about 10,000 more Igorotes whose condition is about the same as the people of Amburayan, and who are best reached from Union Province. We are responsible therefore for about 175,000 people, since this territory has been turned over to us, no other denomination having work in these provinces.

Later the addition of the Ifugao country and the wild tribe of the Kalingas added 200,000 pagan people looking to us for the gospel. A missionary has been sent by the Filipinos to the Kalingas and a successful opening has been made. It is expected the mission will soon open a station in Ifugao.

**Conference organized.** During the visit of Bishop Mills the Philippine Conference was organized February 14, 1908, with nine members, the four missionaries, and five native pastors.

The Filipino churches rapidly assumed their current expenses and contributed more or less generously toward the erection of their own chapels, but in order to promote a spirit of helpfulness to others, a Church Erection Society was organized at the annual conference in 1909. This society has continued active and has helped many congregations to build chapels and church buildings. Its scope has been widened, however, and the funds are used not only in loans for new



churches, but also to help support the pastors on the weaker charges and pay the traveling expenses of the Filipino Supervisor. This office was created in 1919 in harmony with the policy to have the work carried on by the Filipinos themselves as soon as expedient. The supervisor is elected annually by the conference.

**First Sunday school organized.** The first successful Sunday school was organized at San Juan in 1906, under the personal direction of Mr. and Mrs. Mumma. Near the close of 1907 more extensive plans were made and Sunday-school literature was prepared. The work developed rapidly and has had almost continuous growth. The first National Sunday School Convention of the Philippine Islands was held in Manila, February 24-26, 1911. Here the Sunday School Association of the Philippine Islands was organized. Each year special Sunday school convention and institutes are held. Rev. J. L. McLaughlin, Secretary of the Philippine Sunday School Association, stated in 1915 that our territory was more thoroughly developed along Sunday-school lines than any other in the Islands. We have a larger percentage of our members in the Sunday school and have more Sunday-school organizations than churches. Junior and Senior Christian Endeavor societies are also a part of the organized work. The work of the graduates of the Young Women's Bible Training School is especially valuable in these departments.

The first Bible Institute was held in May, 1905, when seventeen young men, most of whom understood English fairly well, gathered in San Fernando for a month's instruction in the Bible, Church History, and

Doctrine. This Bible institute has become a permanent feature of the work.

From the beginning the missionaries have tried to emphasize the individual responsibility of converts to extend the Kingdom. As a result of the emphasis laid upon this phase of Christian living, there are now a number of volunteer workers who conduct, regularly, services in their own homes or in the usual meeting places, without receiving any remuneration. These workers are encouraged by being permitted to sell the Scriptures and tracts on the percentage plan, and when they attend the Bible Institute, a small allowance is given them to aid in the purchase of food. This volunteer phase has been one of the secrets of the rapid growth of the work in this mission.

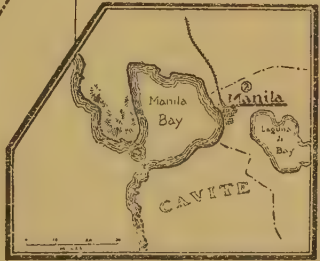
**Remarkable growth.** April 3, 1914, was the tenth anniversary of the organization of the first United Brethren Church in the Philippines. The following summary of progress was given. "The ten years have witnessed many changes. Progress in the Islands has moved with giant strides. The Philippines are included in the mighty national race movement now on in the Orient. When our first missionaries landed in San Fernando in 1904, they had no friends to greet or welcome them. The people were antagonistic in their general attitude. There were no good roads, few conveniences for travel; no trains, no automobile in all the province. When the tenth anniversary was celebrated our missionaries have daily mail in San Fernando; regular auto lines carry passengers cheaply and with expedition. Then there was no evangelical Christian, no Sunday school, few Bibles;

CHINA SEA

ILOCOS SUR

MAP  
OF THE  
**PHILIPPINE  
MISSION**  
OF THE  
UNITED BRETHREN  
IN CHRIST.

Scale of Miles.



LONGITUDE 121° EAST

in 1914 there were two thousand, two hundred forty members in thirty-five churches; two thousand members in thirty-eight Sunday schools; fifteen employed preachers and five graduate deaconesses and a force of seventy lay and volunteer preachers making known the good news."

A special evangelistic campaign was conducted during the anniversary year and four hundred fifty-eight adult baptisms resulted.

### *The Mission Stations.*

Our missionaries in the Philippine Islands are located at two mission stations, San Fernando and Manila. From here and from the thirty-three organized churches, the influence of the gospel radiates in all directions.

### *San Fernando.*

San Fernando is the capital of Union Province, and is the headquarters of our mission. Here are the high and trade schools and pupils come from all parts of the province.

Besides the supervision of the entire field, several distinct phases of work are carried on in San Fernando, such as the Evangel Press, the Young Women's Bible Training School and medical work.

On account of high rents and unsatisfactory houses a mission residence was built in 1904. December 24, 1904, a church was organized with five members. The lower story of the mission house was dedicated December 25 as a chapel for the use of the congregation.

San Fernando is a difficult place in which to work, and progress has been slow. Many of the congregation are students from other parts of the province, but some of the best people of the town are members of the church.

**Church erected.** That confidence might be inspired and strength and stability given to the work, about \$5,000 was raised for the building of a substantial church. It is on the main highway that leads from Manila to the north end of the island. It is one block from the public plaza and 100 feet from the mission residence. The cornerstone was laid May 3, 1910, and the new building dedicated December 11, 1910. It has a seating capacity of 350.

**The Evangel Press.** One of the most effective means of reaching the people and of developing and strengthening the work is through the printed page.

When the missionaries first arrived on the field they found that the Bible Societies had the New Testament published in the Ilocano. For several years the missionaries of the Methodist Episcopal, Christian, and United Brethren Missions working among the Ilocano people were busy directing the translation of the Old Testament. This work was done under the supervision of the American Bible Society, whose agent chose Mr. Mumma to read and correct the manuscript and supervise the printing in Japan. In August, 1909, the completed Old Testament in Ilocano was first offered for sale. The people, as a rule, receive the Scriptures with great joy, and for several years previous to the appearance of the Old Testament, had made frequent inquiries concerning it. It is not un-

usual to hear testimonies like the following: "It is not the work of the Americano that has made me accept the new religion, but the reading of the Book!" "I am not following the religion of the Americano, but the teachings of Jesus Christ as written in the "Sacred Word." Both the Old and New Testament are sold at a nominal price.

The Filipinos are fond of music and enjoy singing gospel songs. From time to time English hymns have been translated by missionaries and Filipino workers into the Ilocano. In February, 1908, a word edition of an Ilocano Hymnal with 181 hymns was published jointly by the Methodist Episcopal, Christian, and United Brethren Missions and is one hymnal now in use all over the Ilocano territory. An edition with the music was later printed in Tokyo, Japan.

**Weekly paper published.** In September, 1905, our mission began the publication of the "Dagiti Naimbag a Damag" (Good News), probably the first weekly paper in Ilocano. Many of the people could read but they had practically no literature and no newspapers or books. It began as a four page weekly. It furnishes such world news as will interest the average reader among the people, editorial items relating to the progress of the work in the field, serial articles upon such subjects as the reformation, important doctrines, etc. An instructive and practical exposition of the Sunday-school lesson is given, which is used with good effect by Sunday schools of other missions. A part of the paper is given each week to lessons for the Junior societies. These several departments of the paper have their permanent place upon the pages, with



nicely designed headings, and the people look with eagerness for what is of special help and interest to them. The subscription price was twenty-five cents per year, but has now been raised to seventy-five cents. While the amount received has not been sufficient to pay the cost of printing, it has been a paying investment, as the testimonies of the many who have been reached by it, are proof. In less than five years the subscription list was over 1,000, and it was sent into fourteen different provinces. It not only goes into the homes of the subscribers but is often read by several families jointly, those not knowing how to read, gathering about one who reads aloud to them. Bishop Oldham of the Methodist Church said of it (1912) that it was the greatest single Evangelical factor in the Orient.

The Methodist Ilocano paper, known as "Abogado Christiano" (Christian Advocate) was united with ours some years ago. It is now a joint publication with the Methodists, printed by us and known as "Dagiti Naimbag a Damag ken Abogado Christiano." The Methodists edit and are responsible for two pages each week. It has also been the policy of the mission to print thousands of copies of special articles in tract form for free distribution.

A printing-press with outfit was sent to the field in the fall of 1908. It arrived in San Fernando in February, 1909, and has been put into operation on the lower floor of the mission house, and has more than fulfilled the expectations of the missionaries in the increased efficiency of this very important part of mission work, and also in the greatly reduced expense. Previous to this time the paper had been published

by the Methodist Publishing House in Manila. The first work of the press was the following message to the Trustees:

"To the Board of Trustees of the W. M. A., Dayton, Ohio:

"Your missionaries in the Philippines think fitting that the first imprint upon the new mission-press should be a message of greeting to you. Accordingly we hereby extend to you and all the donors to the press our greetings and sincere thanks for the handsome equipment that is now ours to help propagate the gospel in these islands. We are more than satisfied with what you have sent us, and we hereby dedicate it to the glory of God and the enlightenment of these people, praying Him that the leaves that go forth from its forms may indeed be leaves of healing to the sin-sick and wretched people among whom we labor. We believe that this is a step in advance, and the expense involved is more than justified by the greatly increased efficiency that will result to our work.

"We are sincerely yours for service,

Sanford B. Kurtz,  
Marion W. Mumma,  
Ernest J. Pace.

"San Fernando, La Union, P. I.,  
March 20, 1909."

In addition to the "Naimbag a Damag," leaflets and tracts have been published. Wide circulation was found for an edition of "Pilgrim's Progress." A

second edition of an Ilocano English dictionary is almost ready for distribution. The new printing plant, during the first four months of its operation turned out nearly 200,000 pages of printed matter. The growth of this department is seen in the fact that in 1920, three million pages of printed matter were prepared and distributed. The first building and equipment were soon outgrown and a new building and press were purchased. In the new quarters a reading room was established for the convenience of students and others who might care to use it. This was called the Arford Reading Room, and had been made possible through the gift of one thousand dollars from Mr. and Mrs. Arford, relatives of one of the missionaries, Mrs. M. W. Mumma.

**The Young Women's Bible Training School.** One of the most important phases of our work in San Fernando is that carried out through the Young Women's Bible Training School. The purpose of the school is to train young women for the work of deaconesses. The school was opened and built up under the charge of Miss Matilda Weber who went to this field May 24, 1910. The first class was organized this same year, in a bamboo building with grass roof. In spite of undesirable neighbors the school grew steadily. On the north was the provincial jail in which the insane people of the province as well as the criminals were kept. On the opposite side was a long row of stables in which from fifty to sixty horses were housed. It was soon realized that better and bigger accommodations must be secured. The fund was largely contributed through the Love-Offerings of 1916 and 1917, and the

Woman's Day Offering of 1917. The new building was completed in 1920 and was dedicated August 26. It is of re-enforced concrete with tile roof, beautiful in its simplicity, and stands on a hill overlooking the town and sea.

It is a two-story building with verandas on the four sides, two of which are used as sleeping porches, the other two for reading and study purposes. There are four large dormitory rooms upstairs and three bedrooms for the missionaries in charge. On the lower floor are the kitchens and dining rooms for the students in the west wing and for the missionaries in the east wing. The main floor is divided by the folding doors into four class rooms which can be thrown into one large auditorium. There are a large cement water tank and an electric light plant which will supply as well the church and the old dormitory now used as a dispensary.

Of more interest than the building, are the girls prepared there for lives of service. They are lifted above the narrow environment of ignorance and with broadened horizons and consecrated hearts and minds they devote themselves to the task of spreading the gospel and the church, of combating sin, sickness and superstition. Recently the course has been standardized so that it is an accredited school. Sixty girls can be accommodated in the new dormitories. In the year 1920 twenty-two were enrolled in the course. There have been, since the beginning in 1910, twenty-two graduates, most of whom are in active service. The deaconesses are in great demand and are proving a vital factor in the extension of the Kingdom in the Philippines.

In addition to the girls in training in the Young Women's Bible Training School, about thirty girls are given dormitory privileges in the building. These girls are some of the thousands who have poured into the cities that they may take advantage of the opportunities offered by the government for education. With quarters in the Training School, there is the opportunity for Christian contact and influence.

A dormitory for boys was also opened in San Fernando in 1910.

**Medical work.** At San Fernando medical work has been established. From the beginning the missionaries have been called upon for aid in almost all kinds of illness and trouble from extracting aching teeth to the more serious maladies. The need of a doctor and a hospital has been keenly felt, and has been partly met by the going out of Miss Clara Mann, a trained nurse, in 1920. In 1921 the United Brethren Mission Hospital was opened in the remodeled building formerly used as the Young Women's Bible Training School. A doctor and more adequate hospital facilities are urgently needed.

### *Manila.*

In the division of territory among the various denominations by the Evangelical Union, Manila was left open so that each mission might be actively engaged there. In response to a specific need, our mission extended its work to this city.

In the development of the native church in the Philippine Islands, just as is true in any of the mission fields, or at home, the need of trained teachers, leaders

and pastors has been keenly felt. The need of teachers and leaders has been partly met by the institutes for workers and the deaconesses. To meet the need for trained pastors, the United Brethren mission has, for a number of years, cooperated with other denominations—the Methodist, Presbyterian, and Christian, in the building up and support of a Union Theological Seminary. To realize the necessity and value of this work it must be remembered that through the increased advantages for education offered by the government, illiteracy is decreasing so that more highly trained and better educated workers are needed to meet the problems that arise.

**Union Theological Seminary.** The Union Seminary was opened in Manila and has been highly successful. Many of our native pastors were permitted to leave their charges in order to receive the training offered. The quarters of the seminary have been outgrown and a splendid seventy-five acre site has been purchased and buildings planned so that this important center for evangelical work in the Philippines may be adequate. A preparatory course has been added, equivalent to that of a high school. The first two years of college work are also given, and it is hoped that soon the complete college training can be offered. This would then become the Union Christian College of the Philippines with a wonderful field for usefulness and service. Our denomination has contributed five thousand dollars towards this work.

**Church and dormitory in Manila.** As one result of cooperation in the Union Theological Seminary there has grown up an important work in Manila.



One of the missionaries in Manila, serving on the faculty of the seminary, and the Filipino pastors who had gone there for training began evangelistic and Bible class work, and a church was organized in 1912. A dormitory for young men was opened the same year. Manila is one of the cities into which the young people have poured to receive an education and dormitory accommodations are lacking. Since the opening of the building it has been filled and there is usually a long waiting list. The young men are required to attend a devotional service in the morning and great interest is manifested. Since our denomination is responsible for work among the Ilocanos and there are now thirty-one thousand Ilocanos in the city our field of work is a large one. In 1921 the Sunday school and church services are carried on in a downstairs room of the dormitory. A site for a new plant has been purchased and it is hoped soon to have a complete center including chapel, kindergarten, parsonage, dormitories and playground.

#### *Other Stations.*

The first United Brethren Church organized in the Philippine Islands was located at Cava. This is a town of 4000 population, about thirteen miles south of San Fernando. This church was organized on Easter Sunday, 1904. From this little congregation have gone out five young men as ministers of the gospel.

From this and other centers the evangelistic work has been carried on and organizations effected until in 1920 there were reported thirty-three church organizations. To the south of San Fernando, in addition

to Cava, churches are found at Naguilian, Baguio, Baoang, Aringuay, Agoo, Tubao, and Rosario.

Baguio is about twenty miles back in the mountains from San Fernando and is the capital of Benguet Province and the summer capital for the Islands. During the hottest season of the year, the higher government officials remove to this place to conduct their business. From time to time since the beginning of our work in the Islands, our missionaries have gone to Baguio, which is 5,000 feet above the sea level, for rest and have found the cool, pine scented air very refreshing. In 1912 a rest cottage was built which has proved a great blessing to the missionaries. A chapel was erected in 1918.

To the north of San Fernando there are church organizations in San Juan, Bacnotan, Balaoan, Bangar and Tagudin.

### *Development of the Native Church.*

Much has been accomplished by volunteer workers. Many villages previously unwilling to listen to the gospel have become friendly through the efforts of these workers who have gone to the remote villages and new places to preach and to do personal work. The churches have grown stronger, and have advanced in self-government and self-support. In 1913 the budget system of finance was adopted. The church Erection Society has already been mentioned. A number of chapels have been built through its aid. In 1912 a missionary society was organized. By the end of 1913 more than one hundred and seven dollars had been collected. The first missionary work consisted

of sending a teacher to a large village in the mountain province near Tubao.

**Missionary activities.** At the Annual Conference held in Cava during the first two weeks of April, 1920, the greatest enthusiasm and the highest point of interest centered around the discussion of the conference missionary activities. The conference missionary society had sent two missionaries to work among the Kalingos. On a recent trip Mr. Widdoes found that the missionary here, Mr. Leones, had won and baptized one of the leading men and had chosen a good center from which to work. Crossing into Benguet, the other mission field of our Ilocano Church, Mr. Widdoes found eighty-four Benguet Igorotes among whom were two of the most influential families, ready for baptism. Two Sunday schools and two congregations were organized. At the last Annual Conference, March, 1921, two pastors and two deaconesses were sent to the mountain district under the direction of the Filipino Missionary Society. The church in the Philippine Islands has been inspired by the big United Enlistment program of the Church at home and has endeavored to enter into a similar effort. A stewardship campaign was carried on and more than one hundred signed the tither's pledge, and about two hundred-fifty the intercession pledge. Many young people promised to give their lives to Christian service. Under the guidance of the missionaries, the leadership of strong native pastors, the United Brethren Church in the Philippine Islands is going forward to still greater things for the Master.

**Summary.** To carry on the work in the Philippines we had in the spring of 1909, eight American missionaries and nine Filipino pastors. At the conference that year there were reported nineteen organized churches, forty-nine regular preaching places, 851 communicant members, 4,000 adherents, eleven Sunday schools with a membership of 467, five Junior and Senior Christian Endeavor Societies. The total value of property was \$4,691.00.

For the year ending December 31, 1920, there were in the Philippine Islands nine American missionaries, thirty-two native workers, thirty-seven organized churches with a membership of two thousand eight hundred fifty-eight. There were one hundred thirty-five additional preaching places. Thirty-nine Sunday schools with a total enrollment of two thousand two hundred eighty-two, eight Senior Christian Endeavor societies, membership three hundred forty-eight; sixteen Junior Christian Endeavor societies, membership four hundred seventy-nine; one boarding school with twenty-seven pupils.



**The Young Women's Bible Training School, San Fernando, P. I.**



**Five Deaconesses, Graduates of the Training School.**

Japan Mission Conference





## JAPAN

Although interested as individuals in the mission work in Japan it was not until cooperation was established in 1909 that the association was actively concerned in work in this country.

Our work in Japan was opened in the fall of 1895. Churches were started in Tokyo, and other places, but the work was not well organized until after 1898 when Dr. and Mrs. A. T. Howard took charge.

**Japan Conference organized.** The work prospered and in the spring of 1902 the Japan Mission Conference was organized with three ordained missionaries and eight Japanese evangelists and pastors. A short time later the most important parts of the Discipline were translated into Japanese and put into the hands of all our workers.

The policy early adopted was that of direct evangelization, and special emphasis has been placed on the raising up of a strong native church.

In 1911-1912 a thorough survey was made of conditions in Japan. This showed a challenging situation: of the fifty million people in the Empire, thirty-five million are without gospel privileges. This work was under the charge of an interdenominational committee and as a result of this survey, the United Brethren Church was asked to assume responsibility for two additional territories: Chiba Ken, east of Tokyo, with a population of two hundred and ten thousand; and Shiga Ken, just east of Kyoto, where there are at least one hundred thousand who look to us for the gospel.



This territory was accepted by the Foreign Mission Board, thus increasing greatly the responsibility of our Church in Japan.

### *Chiba District.*

If we consider our work geographically rather than chronologically it may be mentioned first that the district of Chiba Ken, east of Tokyo, has never had a resident missionary. Two native pastors and a colporteur have been faithful but have been unable to make a deep impression on these thousands for whom we United Brethren are responsible. A kindergarten recently established and the English and Bible classes carried on for many years have been a great help in this district by attracting the children and the young men of the student classes to the Church. When we shall have obtained some comparatively inexpensive equipment in this Chiba Ken our great field can be better occupied. An agricultural school in this section, in the town of Matsudo, and *shoyu* factories in the town of Noda, have added to our opportunities. In Funabashi the Japanese themselves have built a church and parsonage, with some help from the mission.

### *Tokyo.*

In Nihombashi, the central ward of the city of Tokyo, we outgrew our Thompson Memorial Church several years ago when it was removed to Honjo, the manufacturing section of the city. Here it was enlarged and still is the home of our Honjo congregation. This part of Tokyo with its slum quarters and many tiny overcrowded houses has presented an unusually

needy field. In the central ward, Nihombashi, which by the way is the geographical center of the Empire, we have a splendidly located lot and have for years been using the Japanese building for church purposes. It is not at all suitable and our Church, to be true to its trust, must soon erect there an ample building for the thousands in this strategic center. A night school here has been much appreciated by the young men.

In Harajuku, one of the residential suburbs of this city, we have a church erected years ago by a Woman's Day offering. The building is well fitted also for Sunday-school and class-room work. Bible classes among Normal school students and a much appreciated kindergarten are some of our by-activities here. Our Okubo Church in Tokyo has been noted from the first for its immediate attempts at self-support. Usually self-support is attained through a period of years but in this case the people led by their soldier-pastor, quickly reached this stage.

In Shimo Shibuya, another Tokyo suburb, our two missionary residences are located. Nearby is a church building where fine work is being done. The kindergarten here, the first one of the six now in our Church in Japan, has been reaping a fine harvest. The Church has reason to be proud of our alumna groups of fine sturdy Sunday-school boys and girls.

### *Other Stations.*

Along the main railway of Japan are located numerous other churches—by the seaside, in medium sized cities and larger centers. The work being done

can be almost uniformly measured by the permanency of the housing. In the large progressive city of Nagoya for instance, we have been obliged to move so many times and to such unsuitable locations that the results have not been altogether satisfying. The increasingly high rents, the unusually strong Buddhist sentiment and the resultant antagonism of house owners to Christianity, have all conspired to limit our efforts. As a contrast, in Shizuoka where our young people years ago furnished a church building and in Numazu where a remodelled Japanese building has met the need, the work has made more steady progress.

Osaka, the commercial capital of Japan, was entered by our Church in 1910 because some of our loyal members moved there from other places. Within a year forty were baptized, these largely of the merchant class. In Kobe, one of Japan's two most important seaports, a lot has recently been purchased and our work there already so well established among the children through the Sunday school, will make steady growth with a permanent home.

### *Shiga District.*

The district of Shiga Ken which was allotted to us after the general survey of 1911, is situated near Kyoto. Some of our earliest work was begun in this section, but until recent years made very slow progress. Otsu, the capital of this province, is where Rev. Monroe Crecelius died in 1907, of scarlet fever. He had spent the previous year in the language school and teaching Bible classes in Tokyo. The need of Otsu was so overwhelming and Mr. Crecelius was meeting

the challenge splendidly when his earth life so suddenly ended. But the pitiful need of the thousands there was burdening the hearts of our people both in Japan and America and now in this Shiga Ken a most encouraging work is being carried on. The city of Otsu itself has been difficult to reach and has yielded but slowly to gospel influences, yet great progress is being made in Zeze and Baba (two neighboring cities that are really suburbs of Otsu), and there is practically no limit to the opportunities in this province as a whole. Access to all government schools has been granted and a wide acquaintance gained. English and Bible classes, night schools, summer schools and camp, and women's meetings have given the coveted opportunities of making Christ known to many students and business young people and official classes. Splendid kindergartens not only assure the stability of our work in the future, but serve in many cases as the first opening into the Japanese homes of today. A theater building in Zeze was purchased and remodelled and serves now as a fine tabernacle for the worship of God and center of our work. In Baba our church owns a student dormitory which with its varied activities is also an asset to our work. In these numerous ways we are ministering to the 100,000 people of this district for whom we United Brethren are responsible.

### *Kyoto.*

Kyoto First Church was built up by the sacrificial labors of our sainted Ishiguro and our church building and parsonage have made permanent the growth of the fine congregation. This church in addi-



tion to the main auditorium has three Sunday-school rooms, pastor's study, and a gallery extending across one end of the auditorium. There are two other United Brethren churches in Kyoto doing good work, though one is still in a rented building.

Here is situated Doshisha University. In this school we have educated our young men and are now cooperating to the extent of furnishing one Japanese and one American professor, the latter filling the chair of religious pedagogy in the theological department. The enrollment of this Christian university is now more than two thousand with sixty young men in the theological department. Our third missionary residence, commodious and well built, is near Doshisha University.

### *Expansion of the Work.*

Visits to Japan by Dr. Bell, Bishop Mills, Dr. Hough and still later ones by Bishop Howard, brought inspiration and help to Japan and also a challenging picture of the imperative needs to the Church at home.

**Interdenominational activities.** Our missionaries and Japanese workers have entered heartily into wider interdenominational activities. Dr. Joseph Cosand, for many years our senior missionary, has published two volumes which were contributions to the general subject of Christian evidences. In 1913 the new Christian Literature Society was organized by the federated missions of Japan. This society was to produce, translate and distribute Christian literature. That year also the Continuation Committee Conference, conducted by John R. Mott, inaugurated a three-year,

evangelistic campaign which resulted in great gains in many parts of Japan. Since 1909 the "Dobo," the monthly United Brethren periodical, has been published, as have also some other monthly papers, pamphlets and tracts for distribution among the individual churches. Both missionaries and Japanese pastors have been closely identified with the executive committee of the National Sunday school Association.

The United Brethren Church in Japan has thus grown in self-consciousness. The laymen are taking an increasingly active part. In 1915 at the annual conference, the Rijikwai (a council of administration to assist the superintendent) was established, and a Japanese pastor elected by the conference to assist the mission superintendent in supervising the churches of the conference. This council has proved of great value both in the development of the native church and in the conduct of the affairs of the mission. Steady and substantial progress is being made by the Japanese United Brethren conference in the stewardship of life, the stewardship of money, and the stewardship of the gospel.

**Summary.** For the year ending December 31, 1920, there were included in our mission in Japan, seven missionaries, eighteen native workers, twenty organized churches with a membership of 1679, twenty-eight Sunday schools, with a total enrollment of 1989, and five day schools with 140 pupils.

## PORTO RICO

Our Church was one of the first to establish work in Porto Rico. In February, 1899, Dr. W. M. Bell, then Secretary of the Home, Frontier and Foreign Missionary Society, went to the island. An early agreement was entered into by the various denominations to prevent duplication and overlapping of work. Our Church is held responsible for the section in the southwestern part of the island.

**First church organized.** On July 28, 1899, Rev. and Mrs. N. H. Huffman, our first missionaries, arrived on the island and opened mission work in Ponce, a city of 30,000 inhabitants. A church was organized in May, 1900, with ten members.

During 1901 work was opened in Juana Diaz, the center of a district of 28,000 people with no Protestant church among them. A church was organized July 19, 1903, with nineteen members.

From Ponce and Juana Diaz as centers, the gospel was carried into the surrounding towns and barrios.

In 1907 Mr. Huffman, the superintendent, recommended that our work be extended and requested the board to grant him the privilege of doing pioneer work in Yauco, where very little gospel work had been done. After careful investigation this plan was approved and Rev. P. W. Drury, who went to the field in 1901, was made superintendent and located at Ponce.

A church with twenty-three members was organized in Yauco, just one year after the opening of the work there.

Notwithstanding the fact that Sunday is the chief market day of the week, the attendance at the Bible schools, which are the only Sunday morning services, is usually larger than the church membership. A large part of the church membership attends the mid-week prayer meeting. In the Christian Endeavor meeting emphasis is placed on testimony and training for special work. Special emphasis has been given to the training of native pastors and a regular course of study has been outlined for them. The Porto Rican pastor is given large responsibility, and the missionary seeks to honor him and work through him for the up-lifting of the people of his parish.

Several years ago normal classes were first organized in the Sunday schools and the teachers are being better prepared for their work. Personal Workers' classes have been organized in some of the churches. The members are being taught the principles of Christian stewardship and splendid advance has been made in the way of self-support.

Each annual report from Porto Rico has revealed a rather slow but steady growth in practically every department of the work.

**Growth after thirteen years.** In 1912 Bishop G. M. Mathews made a survey of the field in Porto Rico presiding at the annual conference. He gave the following summary of the advances made. "Thirteen years ago Rev. N. H. Huffman was our only missionary on the island. We had no property, no building,

no organization, no annual conference. Now we have nine American missionaries, eighteen Porto Rican preachers and deaconesses, fifteen organized churches, thirty-two other preaching places, thirty Sunday schools with an enrollment of one thousand five hundred thirty-eight and one thousand sixty-six hundred members in full communion, besides about five hundred who are candidates in training for full membership."

In 1911 the building of a rest home in Porto Rico was begun. This rest home had been made possible by a Woman's Day offering. The house is situated about twelve miles from Ponce. This rest cottage, called Mt. Herman, is a source both of pleasure and profit to our missionaries, enabling them to get away from the heat and burden of work for a short while from time to time.

**Advance in self-help.** The native church in Porto Rico has advanced a long way in self-support and in missionary enterprise. By the close of the year 1917 ten buildings had been erected by funds contributed almost entirely by members of the Porto Rican churches. These buildings are for the most part rural chapels. At the eleventh annual conference, January, 1914, a plan was adopted looking toward self-support. Continued advance has been made in this line and it is hoped that within a maximum period of thirteen years all the present Porto Rican churches will be entirely self-supporting.

A number of evangelistic campaigns have been held with good success. In the campaign of 1913 there were two hundred confessions of faith and the



# MAP OF THE SOUTHERN PORTION OF PORTO RICO SHOWING UNITED BRETHREN MISSION

- ORGANIZED CHURCHES
- PREACHING PLACES
- ① PONCE
- MISSION HEADQUARTERS
- MISSIONARY RESIDENCE
- PUBLISHING PLANT



CARIBBEAN SEA



churches were wonderfully quickened. Another very successful campaign was held in 1917.

**Union enterprises.** From the beginning there has been cooperation among the denominations carrying on mission work in the island. In 1912 the Puerto Rico Evangelico was established with the Presbyterian, Congregational and United Brethren missions cooperating. In 1905 a press had been established in our mission which had been publishing tracts and papers in so successful and effective a manner that the union project resulted. This gave the paper much wider circulation and influence. In 1915 the Methodists decided to cooperate also which gave a total circulation of approximately five thousand. By 1917, seven denominations were cooperating in the Puerto Rico Evangelico, and in 1921 the circulation was over 6,000. The work of the press has been carried on at Ponce in charge of Rev. P. W. Drury. In March, 1916, the Regional Conference, following the Congress of Christian Work in Latin America, convened in Porto Rico. Bishop A. T. Howard attended both of these conferences, held the Porto Rican annual conference, sailing then to Africa. The Evangelical Union of Porto Rico made up of eight of the evangelical churches at work here was formed in 1916 with strong committees on education, literature, evangelism and moral reform. This action brought not only closer cooperation among the missions but greatly strengthened the Porto Rican church. The next year was the year of the great prohibition campaign, culminating in a great victory, and this triumph of the cause of prohibition was more largely due to the mission press

than any other agency. The churches took a very vital interest in this campaign. Rev. P. W. Drury was one of the most active forces, remaining in Porto Rico beyond the time he had for furlough until the victory had been won.

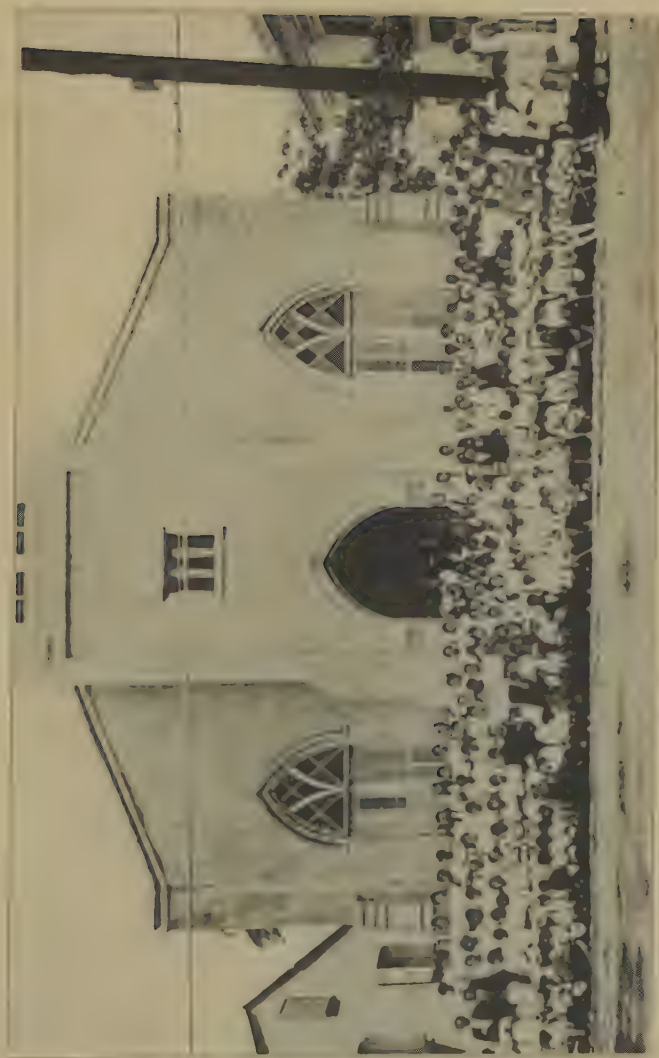
Cooperation has also been carried on in the educational field. When Porto Rico became American territory our school system was introduced there, but as a very inadequate provision was made for the children, many of the missions opened day schools. As the school system was developed by the government, many of the mission schools were closed primarily owing to the demand for funds for the evangelistic work. The educational system is not yet adequate, however, one hundred thousand children remaining without educational advantages. Several of the denominations are therefore reopening their day schools. Of the higher schools the United Brethren workers cooperate with the Polytechnic Institute located at San German which provides for students from the sixth grade through the high school course. To this school those are sent who are preparing for the ministry, before they enter the Union Theological Seminary. While we have contributed nothing to this school we are privileged to send students to it by paying a small tuition fee. This is true also in regard to the Blanche Kellogg Institute at Santurce (San Juan), a Congregational school for girls. The Union Theological Seminary has grown out of the imperative need of a well-trained ministry. In this enterprise seven denominations cooperate. The Seminary is

located in Rio Piedras, facing the University of Porto Rico, where the students pursue certain studies.

**Missionary work of native church.** Of the sixteen churches and chapels at least nine were built from offerings made on the field. More than two thousand persons from all ages and classes are gathered each Lord's Day for the study of the Word, and in Sunday evening and midweek services the gospel is being preached to not less than three thousand each week. There were, June, 1921, under seven missionaries and eighteen native workers, eight Christian Endeavor Societies, seventeen organized congregations with sixteen hundred baptized members and more than two hundred candidates in preparation for church membership. The offerings have increased from almost nothing in the beginning to more than five thousand dollars. More than five hundred of this amount was contributed to home and foreign missions.

The money gathered for foreign missions is used to open up work in Santa Domingo. It had long been the earnest desire of the Christians of Porto Rico to occupy this needy field. This was also strongly urged by the Regional Conference of 1916. Then, too, many Porto Ricans moved to Santo Domingo, so the work would be partly that of conservation. Work was finally opened in 1920 with two denominations cooperating and our own Church helping by giving the services of Rev. Philo W. Drury, who spent six months on the island to purchase a suitable property and organize the work. Rev. N. H. Huffman, our first missionary to Porto Rico, went to carry on this work in June, 1921.

Much has been accomplished in Porto Rico. Yet not half of the field dependent upon the United Brethren Church for its opportunity to learn the way of salvation, has been occupied.



Sunday School, Ponce, Porto Rico.



Girls' Boarding School, Santa Cruz, New Mexico.



## OUR HOME MISSION FIELD

*Portland, Oregon.*

From the beginning of the work as an Association the Chinese on the Pacific coast had enlisted the sympathy of our women. The Bishops returning from visits to the coast told of how utterly destitute of gospel privileges these people were. Nothing definite was done until in the spring of 1881, when the Board of Managers at its meeting in Western, Iowa, adopted the following resolution: "That we request the Trustees to open a school for the Chinese on the Pacific Coast as soon as practicable."

**School for Chinese opened.** Bishop Castle visited San Francisco, and Portland, Oregon, and found many Chinese at both places. In Portland he found a night school for the Chinese which had been carried on for six years by Moy Ling, a Christian Chinaman. The school had grown so large that Moy Ling was anxious to transfer it to some church, and Bishop Castle began to negotiate for it. After careful investigation, the Trustees, in October, 1882, decided to take the school. November 15, 1882, Mrs. Ellen Sickafoose, of Buchanan, Michigan, was appointed to take charge of the mission. When she went to Portland July 16, 1883, there were twenty pupils. Within nine months the number increased to 157 and they contributed \$407 toward the support of the school, which was held every evening during the week except Saturday.

A Sunday school was organized the first Sunday after the arrival of Mrs. Sickafoose. The building

which had been rented became very crowded and there was great need for a larger and better place.

At the meeting of the Board of Managers at Hartsville, Indiana, in May, 1884, Rev. George Sickafoose was appointed to this work. At this time it was learned that the building used for the school was to be sold. Action was taken to secure a suitable place for the school. Early in 1885 a property was purchased costing \$8,000.

During the first five years of our mission work in Portland great prosperity attended it, 500 different Chinese had been in the school and fifty-nine had professed faith in Christ and joined the Church. During these five years the pupils paid \$2,545.58 in tuition, on the property, and for missions.

In July, 1891, Rev. George Sickafoose resigned and entered the active ministry. Mrs. Sickafoose with Moy Ling continued the school; but on account of ill health, she resigned October 1, 1893. Mrs. Mary Henkle, of Philomath, Oregon, was appointed to the vacancy, with Moy Ling continued as assistant and interpreter. In 1897 it was thought that perhaps better results might be obtained if the school were moved nearer to Chinatown. This was done with increased expense, and while a fair number of boys attended the school the result was not what the trustees and superintendent expected.

At the meeting of the Board of Managers at Westerville in 1898 the following recommendation was adopted:

**School discontinued.** "On account of the changed conditions and the resignation of Mrs. M. E. Henkle,



**Vera B. Blinn**

To whose memory the Jubilee Offering is dedicated.



the distance of the mission from Chinatown, the failure to secure the hoped-for results by moving to a more suitable location, that the school at Portland be suspended for the present, and that our property be disposed of as soon as the Trustees deem advisable, the proceeds to be used for our work in China.

The property was sold in 1906 for \$7,000 and the the proceeds to be used for our work in China."

**New work.** There was a growing need for a United Brethren Church in Portland, and upon the advice of Bishop Hott the Board of Managers at its meeting in Decatur, Illinois, in May, 1891, agreed to pay toward the pastor's support for five years and pledged \$3,000 to assist in purchasing property, provided that Oregon Conference open a mission in that city, provide a pastor, and erect the building. The offer was accepted.

In the fall of 1891 a hall was rented and a church organized with twenty-six members. In January, 1892, a lot was purchased for \$3,500 and the building was begun in the spring.

On account of the financial depression all over the country, the conference was not able to complete the church. The Association therefore assumed all financial responsibility. The church was finished in the summer of 1894 at a cost of \$5,000 and deeded to the Association. It was dedicated November 18, 1894, by Bishop N. Castle and Bishop J. S. Mills.

**Property Deeded to the Local Church.** During the years that the church was under the supervision of the Association its growth in membership was very

small. At the meeting of the Board of Managers in Fort Wayne, Indiana, in May, 1899, the committee brought in the following report, which was adopted by a full rising vote:

"Since it is believed that the welfare of our Portland church will be better secured by placing it in the same relation to the General Church as the other Coast churches, as was originally intended when the Portland church was projected, it was decided to adopt the recommendation of the Corresponding Secretary that our church property in East Portland be deeded to the Trustees of the local U. B. Church in Portland, Oregon Conference, that we agree to pay toward the pastor's salary, \$300 for 1899 and \$200 for 1900, when our financial connection shall cease." The latter amount was changed to \$300 at the request of the Bishop and presiding elder of Oregon Conference, which sum was also paid in 1901.

During these eight years the Women's Missionary Association contributed \$12,666.68 to the Portland church.

For nine years following the transfer of our work in Portland the association did not do any distinctively home mission work.

### *Cooperating With The Home Missionary Society*

With a membership already vitally interested as individuals in the cause of Home Missions the agreement made in 1909 to cooperate with the Home Missionary Society in its work was a source of joy and satisfaction.

The Home Missionary activities of our Church began with its earliest history. Many preachers on



their own responsibility made long and dangerous journeys to reach neglected territories. Later each Conference carried on its own Home Missionary work within its own borders, and even in outlying districts.

The General Conference of 1841 appointed a missionary board, but since no constitution, etc., were provided, no progress was made until effective organization was made by the General Conference of 1853. For many years both home and foreign work were carried on by the society here founded—the Home, Frontier and Foreign Missionary Society.

### *Conference Extension.*

The task of opening up new fields and organizing new conferences is carried on under the care and with the active support of the society of Home Missions. These conferences are known as home mission conferences. As soon as possible such conferences become self-supporting. Some of the earliest mission conferences were Oregon (organized 1856), Kansas (1857), Minnesota (1857), Wisconsin (1858), Nebraska (1858), California (1863), etc.

During the years a number of the conferences have been so strengthened through the help of the Home Missionary Society that they have not only assumed full self-support, but are contributing largely to the work of the Church both at home and abroad. At the present time Oklahoma, Colorado, Minnesota, Missouri, New Mexico, and Montana are receiving aid from the Home Mission Society.

In 1909, the first year of cooperation, our funds for home missions were appropriated to the work in



Map showing United Brethren Home Mission Stations.

North Texas Conference, Stockton, California, Oregon Conference, and Walla Walla, Washington.

In North Texas Conference the first church was organized in April, 1907, at Hartville, Oklahoma, with thirteen members, by Mrs. Callie King, a former missionary in Africa. The conference was organized by Bishop W. M. Weekley in November, 1908, with four ordained ministers and three holding quarterly conference relations. The North Texas Conference was divided into the Oklahoma and New Mexico Conference in 1914. A church at Stockton, California, was organized in 1907, and has made steady progress. New church buildings were erected and organizations of congregations and Sunday schools were effected in Oregon and Washington.

### *City Missions.*

For many years, in accordance with the policy of our denomination the work of extending the church was largely in the rural districts. With the change that has been taking place in the distribution of population, namely, the rapid growth of cities until with the last census it was found that now more than fifty percent of the population of the United States is located in cities, and that the rate of growth of cities has exceeded that of the total population of the country, it became necessary for a change in policy, if the United Brethren Church was to conserve its rural membership rapidly moving to the cities, and to do its share in giving the Gospel of Christ to these needy districts. This led to the City Mission work, a plan whereby our Church has entered seven important cities in strategic locations, as follows: Rockford, Illinois;

Great Falls, Montana; Ft. Wayne, Indiana (South Wayne Church); Louisville, Kentucky (The Cadle Memorial Tabernacle); Fairmont, West Virginia; Greenville, Tennessee; Tampa, Florida (Second). In each case the churches established in these centers have had steady growth and either have become or are rapidly becoming self-supporting. There are many other cities in which a similar work should be done both to answer the need of the city and to insure the existence and growth of our denomination. An active program covering the present quadrennium has been planned. Its importance cannot be over emphasized. For several years past the portion of the Woman's Day offering devoted to Home Missions has been given to this City Mission Fund.

#### *Deaconess Work.*

Beginning with 1910 and continuing through 1916 the support of the deaconesses in Home Mission churches, requisitioned a portion of each Woman's Day offering. During this period of seven years a total of twelve deaconesses were in service. Trained in The Bonebrake Theological Seminary and well equipped for the work, these women were of greatest value to the churches where they labored. Through visiting the church members, the people of the community, sick and needy, through personal soul-winning and activity in the various departments of the church, the deaconess fills an important position and many of our churches would find their field of service greatly extended and their usefulness to the community heightened through the employment of one of these trained workers. Since 1916

the deaconesses have no longer been supported by the Home Mission Society, but are employed by the individual churches.

### *Spanish-American Work.*

Some of the first of the deaconesses to be employed were sent to open up one of the most interesting phases of our home missionary work, that in New Mexico. In 1912 in response to the need of the Spanish Americans in this territory first of all for the knowledge of a Savior, for better living conditions and an opportunity for an education, it was decided to open up school work at Velarde, New Mexico.

**Work opened at Velarde.** Miss Mellie Perkins arrived in Velarde early in October, 1912. From the beginning bitter opposition and even persecution was encountered from the Catholic Church by our workers.

**Santa Cruz.** In 1914 work was opened at Santa Cruz. Through the gift of Mr. and Mrs. M. E. McCurdy of Lebanon, Pa., in memory of their daughter Edith, the Edith M. McCurdy Mission was erected in Santa Cruz. The property consists of two and one-half acres with a mission house of two stories. With the growth of the work and the determination to concentrate all boarding school work at Santa Cruz, new and more adequate quarters were necessary. The Edith McCurdy Home was converted into a boys' dormitory. A large dormitory that will house from seventy-five to one hundred girls was completed in August, 1920. An electric plant was installed to light all three of our buildings at Santa Cruz, additional land

has been purchased and playground equipment installed. Larger quarters to care for the boys, and a complete water system for the plant are imperatively needed.

**Alcalde.** In 1917 a third school was opened at Alcalde, about half way between Santa Cruz and Velarde. In November, 1920, an adequate school building was completed here, containing school rooms and quarters for teachers. By the close of 1922 it is expected that through building and remodeling, adequate quarters will be furnished for the work at Velarde.

At Santa Cruz there is both day and boarding school work; at Velarde and Alcalde just the Plaza or day school is held. Church services are conducted at all three stations. About two hundred are enrolled in the three schools. The organized Church at Santa Cruz has a membership of forty-four. Here there is also a Chapter of the Otterbein Guild. While the results in New Mexico are slow, the work is necessary, not only from the viewpoint of our national welfare, but from the viewpoint of the evangelization and christianization of this ever-increasing Spanish American people, who are becoming an organic part of our nationality and civilization.



**Summary.** The annual report of 1921 showed the following statistics: 14,475 members on our home mission fields; an average of 7,782 at preaching services, and at Sunday schools 9,242 with an enrollment of 17,594. There are 130 missionaries serving 158 appointments. During the year there were 2,243 accessions and \$246,354.33 paid by our home mission field for all purposes. Since the organization the Home Missionary Society and the Church received from its fields three dollars for every one expended, besides 42,834 souls saved.

## SOME IMPORTANT DATES

- 1853 The Home, Frontier and Foreign Missionary Society was organized in May.
- 1855 First missionaries of the church—Rev. D. K. Flickinger, Rev. W. J. Shuey and Dr. D. C. Kumler, sailed for Africa, February 26.
- 1857 Shenge, in the Sherbro Country was chosen as the site for the first mission station.
- 1869 Ohio German Sister's missionary society organized.
- 1872 Women of California Conference organized a missionary society, May 8.
- 1872 Miami Conference Women's Missionary Association organized, May 9.
- 1873 Women's Missionary Association of White River Conference organized November 24.
- 1873 A column in the Missionary Visitor set apart for the use of Women's Missionary Association.
- 1875 Organization of the National Board of the Women's Missionary Association, October 21.
- 1876 Women's Board voted to open work in Africa adjacent to the work of the General Mission Board.
- 1876 Miss Emily Beeken, the first missionary of the Women's Board, sailed for Africa, November 16.
- 1877 National Association authorized by General Conference.
- 1877 First mission station opened at Rotifunk in the Temne Country, West Africa.
- 1880 Mission in Coburg, Germany opened by Women's Board.
- 1880 West Africa Annual Conference organized.
- 1881 Association incorporated March, 28, and first Board of Trustees elected.
- 1882 First issue of the Women's Evangel published in January.
- 1882 Chinese Mission School opened in Portland, Oregon.
- 1883 Office for the Association opened in the United Brethren Publishing House.
- 1883 First Constitution for Young Women's Bands adopted.
- 1886 "The Rufus Clark and Wife Training School" was founded at Shenge by the Home Frontier and Foreign Missionary Society.
- 1888 The "Mary Sower's Home for Girls" erected at Rotifunk.
- 1889 First missionaries sailed for China and mission located in Canton.
- 1889 Mission in Germany transferred to the Home, Frontier and Foreign Missionary Society.
- 1891 Medical work opened in Africa mission.
- 1891 First medical missionaries sailed to China.
- 1893 Woman's Day authorized by General Conference.

- 1895 Japan mission opened by the Home Frontier and Foreign Missionary Society.
- 1898 Uprising in Africa and massacre of seven missionaries. Property destroyed.
- 1899 First missionaries sent to Porto Rico by the Home Frontier and Foreign Missionary Society, mission located at Ponce.
- 1900 Cooperation with the Doshisha University, Kyoto, Japan for the training of Japanese workers.
- 1900 Work in Portland, Oregon, turned over to local church.
- 1901 Elizabeth Kumler-Miller Seminary opened in Canton, China.
- 1901 First missionaries sailed for the Philippine Islands.
- 1901 Girl's Boarding School reopened in Africa at Moyamba.
- 1902 Cooperation in Africa agreed upon between the two mission boards.
- 1902 Japan mission conference organized.
- 1903 Porto Rican mission conference organized.
- 1904 Albert Academy opened in Freetown, West Africa.
- 1905 The Home, Frontier and Foreign Missionary Society dissolved by General Conference, and the Foreign Missionary Society and the Home Missionary Society organized under separate boards.
- 1907 Literature Department of the Association organized.
- 1908 China mission conference organized.
- 1908 Philippine mission conference organized.
- 1909 Cooperation with the Foreign Missionary Society and with the Home Missionary Society agreed upon.
- 1910 Work opened in the Kono Country, West Africa.
- 1911 The Elizabeth Kumler Miller Seminary moved to Siu Lam.
- 1910 The Young Women's Bible Training School opened in San Fernando, Philippine Islands.
- 1911 Cooperation with other missions in the Philippines in the support of the Union Theological Seminary.
- 1913 Mission opened in New Mexico at Velarde.
- 1914 Girl's Boarding School opened at Santa Cruz, New Mexico.
- 1915 Thank-Offering Department created.
- 1920 Mission opened in the Island Santo Domingo in co-operation with other denominations.

### WOMAN'S DAY SPECIALS

- 1893 China.
- 1894 Africa.
- 1895 Bethany Cottage, Africa.
- 1896 General Fund.
- 1897 Beth Eden, China.
- Hospital, Africa.

- 1898 Chapel and Dispensary, China.
- 1899 Africa, China, New work.
- 1900 India.
- 1901 Philippines.
- 1902 Debt of Home, Frontier and Foreign Missionary Society.
- 1903 Albert Academy, Africa.
- 1904 Foundling Home, China.
- 1905 Albert Academy, Africa.
- 1906 Moyamba Home, Africa.
- 1907 San Fernando Church, Philippines.
- 1908 China Building Fund.
- 1909 Miller Seminary, China.
- 1910 Deaconess work in America.  
Rest Homes, Porto Rico and Philippines.
- 1911 Deaconess work in America.  
Church, Tokyo, Japan.
- 1912 Support of Deaconesses—America.  
Extension of work in our five foreign fields.
- 1913 Deaconesses in Home stations, churches, schools, hospitals and mission homes in our foreign fields.
- 1914 Spanish-American work in New Mexico.  
Deaconess work in Home Mission stations.  
Dispensary, Educational buildings, chapels and missionary homes in our foreign fields.
- 1915 Deaconesses.  
Spanish-Americans.  
Montana.  
Siu Lam, China.  
Miller Seminary.  
Hospital.  
Missionary Residences.
- 1916 Deaconesses.  
Spanish-Americans.  
Montana.  
Miller Seminary, Siu Lam, China.
- 1917 Chapel—Santa Cruz, New Mexico.  
Building for Young Women's Bible Training School,  
San Fernando, Philippine Islands.
- 1918 Opening work in strategic centers in Montana.  
Equipping Alcalde Mission.  
Missionary Homes.
- 1919 City Mission Fund.  
Enlarging Moyamba Home, Africa.
- 1920 City Mission Fund—America.  
Erection of Missionary Residences.
- 1921 Special City Missions—America.  
Moyamba Home—Africa.

## OFFICERS

## Presidents.

Mrs. T. N. Sowers.....	1875-1879
Mrs. Sylvia Haywood.....	1879-1887
Mrs. L. K. Miller.....	1887-1905
Mrs. L. R. Harford.....	1905-

## General Secretaries

Mrs. L. R. Harford.....	1875-1876
Mrs. B. F. Marot.....	1876-1881
Mrs. L. R. Harford.....	1881-1893
Mrs. B. F. Witt.....	1893-1909
Mrs. Alva Kauffman.....	1909-1919
Miss Vera Blinn.....	1919-1920
Miss Alice Bell.....	1921-

## Recording Secretaries

Mrs. D. L. Rike.....	1875-1881
Mrs. Benj. Marot.....	1881-1893
Mrs. B. F. Witt.....	1893-1897
Mrs. L. O. Miller.....	1897-1909
Mrs. H. Z. McFadden.....	1909-1911
Mrs. W. O. Fries.....	1911-

## Treasurers

Mrs. W. J. Shuey.....	1875-1881
Mrs. D. L. Rike.....	1881-1903
Mrs. B. F. Witt.....	1903-1909
Mrs. Alva Kauffman.....	1909-1919
Miss Vera Blinn.....	1919-1920
Miss Alice Bell.....	1921-

## Evangel Editors

Mrs. L. R. Keister Harford.....	1882-1892
Mrs. L. K. Miller.....	1893-1904
Mrs. M. R. Albert Hough.....	1905-1914
Miss Mabel Drury.....	1914-1917
Miss Vera Blinn.....	1917-1920
Miss Alice Bell.....	1920-1921

## TRUSTEES AND OFFICERS

Mrs. T. N. Sowers	1875-1880
Mrs. Sylvia Haywood	1875-1886
Mrs. D. L. Rike	1875-1903
Mrs. W. J. Shuey	1875-1890
Mrs. L. R. Keister Harford	1875-1876; 1880-
Mrs. O. Hadley Bridgeman	1875-1879
Mrs. Z. A. Colestock	1875-1876; 1878-1879
Mrs. Benj. Marot	1876-1903
Mrs. W. O. Tobey	1876-1877; 1882-1883
Miss Thornton	1877-1878
Mrs. A. L. Billheimer	1879-1895
Mrs. E. B. Bierman	1879-1880; 1892-1893
Mrs. E. B. Kephart	1880-1881
Mrs. Lewis Davis	1881-1882
Mrs. M. E. Sickafoose	1882-1883
Mrs. L. K. Miller	1882-1905
Mrs. E. K. Delong	1883-1888
Mrs. David Edwards	1883-1892
Mrs. G. P. Macklin	1887-1888; 1903-1910
Mrs. A. L. Funk	1888-1889
Mrs. M. A. McFarlan	1888-1891
Mrs. E. S. Lorenz	1889-1891; 1905-1909
Mrs. B. M. Long	1890-1891
Mrs. Emma Landis	1891-1892
Mrs. B. F. Witt	1891-1909
Mrs. J. W. Etter	1891-1895
Mrs. S. A. Funkhouser	1892-1906; 1907-1909
Miss Ellen Groenendyke	1893-1899; 1905-1907
Mrs. L. M. West	1895-1899; 1900-1905
Mrs. L. O. Miller	1895-1896; 1897-1915
Mrs. S. W. Keister	1896-1897
Mrs. S. D. Faust	1899-1903
Mrs. I. B. Haak	1899-1900
Mrs. L. E. Custer	1903-1909
Mrs. L. H. Leitzel	1903-1919
Mrs. S. S. Hough	1906-
Mrs. Alva Kauffman	1909-1921
Mrs. L. H. McFadden	1909-1911
Mrs. H. B. Spayd	1909-1915
Mrs. W. O. Fries	1909-
Mrs. J. E. Fout	1910-
Mrs. J. P. Landis	1911-
Mrs. A. T. Howard	1915-
Mrs. C. M. Coover	1915-1917
Mrs. Albert Keister	1917-
Mrs. Oliver Fridy	1919-1921
Mrs. J. B. Showers	1921-
Mrs. V. O. Weidler	1921-



## TIME AND PLACE OF BOARD MEETING

1875	October 21	Dayton, Ohio, First Church
1876	May 11	Dayton, Ohio, First Church
1877	April 26	Dayton, Ohio, Summit St.
1878	May 1	Galion, Ohio
1879	May 21	Dayton, Ohio, First Church
1880	May 19	Fostoria, Ohio
1881	May 11	Western, Iowa
1882	May 24	Lebanon, Pennsylvania
1883	May 16	Westerville, Ohio
1884	May 16	Hartsville, Indiana
1885	May 7	Dayton, Ohio, First Church
1886	May 19	Huntington, Ohio
1887	May 20	Westfield, Illinois
1888	May 17	Toledo, Iowa
1889	May 8	Harrisburg, Pennsylvania
1890	May 21	Dayton, Ohio, Summit St.
1891	May 19	Decatur, Illinois
1892	May 11	Baltimore, Maryland
1893	May 9	Germantown, Ohio
1894	May 23	Waterloo, Indiana
1895	May 15	Westfield, Illinois
1896	May 21	Mt. Pleasant, Pennsylvania
1897	May 12	Lisbon, Iowa
1898	May 18	Westerville, Ohio
1899	May 17	Ft. Wayne, Indiana
1900	May 17	Dayton, Ohio, First Church
1901	May 9	Hagerstown, Maryland
1902	May 13	Lecompton, Kansas
1903	May 26	Fostoria, Ohio
1904	May 18	Altoona, Pennsylvania, First Church
1905	May 9	Holton, Kansas
1906	May 22	Canton, Ohio
1907	May 15	Harrisburg, Pennsylvania, Memorial Church
1908	May 26-29	Anderson, Indiana
1909	May 11-13	Akron, Ohio
1910	May 11-13	Dayton, Ohio, First Church
1911	May 16-19	Wilkinsburg, Pennsylvania
1912	May 9-13	Myerstown, Pennsylvania
1913	May 6-8	Bloomington, Illinois
1915	April 8-12	York, Nebraska
1917	May 8-11	Iola, Kansas
1919	April 11-15	Scottdale, Pennsylvania
1921	April 28—May 2	Bowling Green, Ohio



# MISSIONARY DIRECTORY

## AFRICA

Name—State	Place of Education	Term of Service
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Emily Beeken, Ohio-----	Otterbein -----	Nov., 1876—1878
Mrs. Mary Mair, Scotland-----	Oberlin -----	Oct., 1879—April, 1883 Died March, 1897
Rev. R. N. West, Ind.-----	Lebanon Normal-----	Oct., 1882—Feb., 1886
	Ann Arbor Med.-----	Sept., 1886—April, 1891
	Bonebrake -----	Oct., 1892—died Sept., 1894
Mrs. R. N. West, Ohio-----	Smithville Academy-----	Oct., 1882—Feb., 1886
	Bonebrake -----	Sept., 1886—April, 1891
		Oct., 1892—Dec., 1894
Rev. W. S. Sage, Ohio-----	Bonebrake -----	Sept., 1887—Oct., 1890
Mrs. W. S. Sage, Ohio-----	Smithville Academy-----	Sept., 1887—Oct., 1890
	Bonebrake -----	
Ellen Groenendyke, Ind.-----	Hartsville College-----	Oct., 1889—April, 1893 Oct., 1900—May, 1902
Frances Williams, Ind.-----	Otterbein -----	Oct., 1889—died July, 1892
	Moody Institute-----	
Jacob Miller, Ind.-----	Bonebrake -----	Nov., 1890—Oct., 1892
Mrs. Jacob Miller, Ohio-----	Bonebrake -----	Nov., 1890—Oct., 1892
M. Hatfield, M. D., Ohio-----	Cincinnati -----	Sept., 1891—Nov., 1895
	Woman's Medical -----	Oct., 1897—massacred
	College -----	May, 1898
Elma Bittle, Ohio-----	Otterbein -----	Sept., 1891—died Aug., 1892
Ella Schenck, Ohio-----	Classical Academy-----	Sept., 1891—Dec., 1894
	Eastern Indiana -----	Oct., 1897—massacred
	Normal -----	May, 1898
Alice Harris, M. D., Iowa-----	Amity College-----	April, 1891—Oct., 1892
	Wheaton College-----	
	Homeopathic Med- -----	
	ical College -----	
I. N. Cain, Mo.-----	Leander Clark-----	Oct., 1892—June, 1896 Oct., 1897—massacred May, 1898
Mrs. I. N. Cain, Wis.-----	Leander Clark-----	Oct., 1892—June, 1896 Oct., 1897—massacred May, 1898

Name—State	Place of Education	Term of Service
Lydia Thomas, Ohio-----		Oct., 1892—Dec., 1894
P. O. Bonebrake, Ore.-----	Leander Clark-----	Oct., 1892—1893
	Bonebrake -----	
L. O. Burtner, Va.-----	Amity College-----	Oct., 1892—May, 1896
	Wheaton College-----	Sept., 1897—May, 1898
Mrs. L. O. Burtner, Pa.-----	Lebanon Valley-----	Oct., 1892—May, 1896
		Sept., 1897—May, 1898
A. T. Howard, Mich.-----	Otterbein -----	Nov., 1894—May, 1898
Mrs. A. T. Howard, Ohio-----	Otterbein -----	Nov., 1894—May, 1898
Florence Cronise, N.Y.-----	Private tutors; 3 yrs. in Europe-----	Nov., 1894—May, 1898
	Otterbein -----	
Minnie Eaton, Ohio-----	Otterbein -----	Nov., 1894—May, 1898
		Oct., 1900—Jan., 1904
		Nov., 1904—June, 1907
		March, 1908—Oct., 1910
		March, 1911—Oct., 1913
		May, 1914—Nov., 1917
		Dec., 1918—Aug., 1921
Mary Archer, M.D., Iowa-----	Callanan College-----	Dec., 1895—massacred
	Leander Clark-----	May, 1898
	King Elec. Medical-----	
F. Minshall, Ontario-----	Otterbein -----	Oct., 1896—June, 1898
Mrs. F. Minshall, Ind.-----	Otterbein -----	Oct., 1896—June, 1898
L. A. McGrew, Ohio-----	Bonebrake -----	March, 1896—massacred
		May, 1898
Mrs. L. A. McGrew, Ohio-----	Bonebrake -----	March, 1896—massacred
		May, 1898
Arthur A. Ward, Ind.-----	Leander Clark-----	Oct., 1897—May, 1898
J. R. King, Pa.-----	Otterbein -----	Nov., 1894—Feb., 1898
		Sept., 1898—April, 1901
		Nov., 1902—April, 1905
		Nov., 1905—March, 1909
		Sept., 1909—April, 1912
Mrs. J. R. King, Ohio-----	Otterbein -----	Nov., 1894—Feb., 1898
		Sept., 1898—April, 1901
		Nov., 1902—April, 1905
		Nov., 1905—March, 1909
		Sept., 1909—April, 1912
I. E. Albert, Pa.-----	Lebanon Valley-----	Nov., 1899—died Nov., 1902
Mrs. I. E. Albert, Pa.-----	Lebanon Valley-----	Nov., 1899—May, 1903
E. E. Todd, Minn.-----	Leander Clark-----	Nov., 1899—May, 1903
		Aug., 1904—died Dec., 1904

Name—State	Place of Education	Term of Service
Mrs. E. E. Todd, Mass.	Northfield Seminary	Nov., 1899—May, 1903
	Moody -----	Aug., 1904—May, 1907
		Nov., 1907—July, 1910
		March, 1912—Sept., 1914
		March, 1916—April, 1919
E. A. King, Iowa	Lane University	Nov., 1899—May, 1901
Mrs. E. A. King, Ind.	Lane University	Nov., 1899—May, 1901
S. J. Barakat, Syria	Syrian Protestant College	Oct., 1900—Feb., 1901
	Baltimore College of Physicians & Surgeons -----	
Mrs. S. J. Barakat, Md.		Oct., 1900—Feb., 1901
Zenora Griggs, M.D., Calif.	Los Angeles Medical College	Oct., 1900—Feb., 1904
		Nov., 1904—Sept., 1907
		March, 1908—March, 1911
		Nov., 1911—May, 1914
		Aug., 1916—April, 1919
W. S. Richards, Kan.	Lane University	Feb., 1901—Dec., 1902
Mrs. W. S. Richards, Pa.	Emporia State Normal	Feb., 1901—Dec., 1902
Mary E. Murrell, Ill.	Otterbein	Oct., 1902—April, 1904
		Nov., 1904—Jan., 1906
Rilla Akin, Wis.	Leander Clark	Oct., 1902—April, 1905
(Mrs. H. D. Southard)		Nov., 1905—Sept., 1908
H. D. Southard, N.Y.	Mt. Hermon School	May, 1906—Sept., 1908
	Bonebrake -----	
Clayton W. Snyder, Ind.	Otterbein	Sept., 1903—Feb., 1906
Mrs. C. W. Snyder, Pa.	Otterbein	Sept., 1903—May, 1905
C. Judy, Ohio	Otterbein	Sept., 1903—March, 1906
Mrs. C. Judy, Ill.	Otterbein	Sept., 1903—Sept., 1905
W. E. Riebel, Ill.	Otterbein	Sept., 1903—July, 1905
Mrs. W. E. Riebel, Ohio	Otterbein	Sept., 1903—died Dec., 1903
Raymond P. Daugherty, Pa.	Lebanon Valley	June, 1904—Aug., 1906
	Bonebrake	June, 1907—Nov., 1909
		Jan., 1911—July, 1913
Mrs. R. P. Daugherty, Ohio	Miami Jacobs	Jan., 1911—July, 1913
A. Eliza Akin, Wis.	Leander Clark	Nov., 1904—June, 1907
		June, 1908—May, 1910
		Dec., 1911—July, 1914
		March, 1915—Oct., 1918
		Feb., 1920—

Name—State	Place of Education	Term of Service
E. M. Hursh, Ohio-----	Otterbein -----	Nov., 1905—May, 1908 Jan., 1909—Aug., 1911 Nov., 1912—Sept., 1915 Aug., 1916—Nov., 1917 May, 1920—Aug., 1921
Mrs. E. M. Hursh, Ind.---	Otterbein -----	Nov., 1907—May, 1908 Jan., 1909—Aug., 1911 Nov., 1912—Sept., 1915 Oct., 1916—Nov., 1917 May, 1920—Aug., 1921
H. T. Miller, Iowa-----	Leander Clark-----	Nov., 1906—May, 1908 Nov., 1908—May, 1911 Nov., 1911—May, 1913 Ill health.
Mrs. H. T. Miller, Iowa---	Leander Clark-----	Nov., 1906—May, 1908 Nov., 1908—May, 1911 Nov., 1911—May, 1913
Mary E. Stauffer, Pa.-----	Cedar Rapids Normal -----	Dec., 1906—June, 1909 Dec., 1909—June, 1912
E. Kingman, Mass.-----		March, 1907—Aug. 1909 Feb., 1910—Sept., 1912 March, 1916—May, 1918
Alice Dougherty, Pa.-----	Good Samaritan (Mrs. J. F. Musselman) Hospital -----	June, 1907—Nov., 1909 Feb., 1911—July, 1913
	Bonebrake -----	Feb., 1914—Feb., 1917 July, 1918—Aug., 1920 June, 1921-----
J. F. Musselman, Pa.-----	Union Missionary Institute -----	June, 1908—Oct., 1910 Feb., 1911—July, 1913 Feb., 1914—Feb., 1917 July, 1918—Aug., 1920 June, 1921-----
Ella Shanklin, Ohio-----	Otterbein -----	June, 1908—Feb., 1911
	Moody Bible School	Oct., 1911—March, 1914 Sept., 1909—June, 1912
J. Hal Smith, Iowa-----	Christian Worker's Training School --	Sept., 1909—June, 1912 March, 1913—March, 1915 Accidentally shot.
Mrs. J. Hal Smith, Vt.----	Houghton Seminary	Sept., 1909—June, 1912 March, 1913—Nov., 1914
F. A. Risley, Mich.-----	Otterbein -----	Dec., 1909—July, 1912
	Bonebrake -----	June, 1913—Feb., 1916 Dec., 1918—Jan., 1921 Sept., 1921-----



Name—State	Place of Education	Term of Service
Mrs. F. A. Risley, Pa. ....	Otterbein .....	June, 1913—Feb., 1916 Dec., 1918—Jan., 1921
W. N. Wimmer, Kan. ....	Lane University ---- Campbell College --	June, 1910—Feb., 1913 Sept., 1913—March, 1916 Oct., 1916—Aug., 1920 Sept., 1921—
Mrs. W. N. Wimmer, Kan.	Campbell College --	June, 1910—Dec., 1912 May, 1914—March, 1916 Aug., 1919—Aug., 1920 Sept., 1921—
Etta Odle, Ind. ....	Bonebrake .....	June, 1910—Dec., 1912 June, 1913—Sept., 1915 March, 1916—April, 1919 May, 1920—
Morris Goodrich, Nebr. ....	Moody .....	July, 1912—May, 1914
	Philomath .....	
D. E. Weidler, Pa. ....	Lebanon Valley ---- Columbia University	July, 1912—Dec., 1914 Oct., 1915—May, 1918 Feb., 1919—Aug., 1921
Mrs. D. E. Weidler, Ind. ....	Oberlin .....	Oct., 1915—May, 1918
	Nyack Missionary Train'g School --	Feb., 1919—Aug., 1921
Fanny Shunk, Ohio ....	Otterbein .....	Oct., 1911—April, 1914
(Mrs. G. M. Richter)	Bonebrake .....	Feb., 1920—
G. M. Richter, Pa. ....	Lebanon Valley ---- Bonebrake .....	March, 1912—April, 1914 Feb., 1920—
Sarah E. Landis, Pa. ....	Good Samaritan Hospital .....	March, 1912—Sept., 1914
	Lebanon .....	
Mae Hoerner, Pa. ....	Lebanon Valley ---- State College .....	Nov., 1913—April, 1916 June, 1918—Nov., 1920
Lulu Clippinger, Pa. ....	Lebanon Valley ----	May, 1914—Jan., 1917 July, 1918—May, 1919 Ill—Black water fever.
Nora Vesper, Ohio ....	Samaritan Hospital Ashland .....	July, 1915—May, 1918 Dec., 1918—Aug., 1921
D. M. Evans, Pa. ....	Nyack Missionary Training School --	July, 1915—May, 1918 Dec., 1918—Jan., 1921 Nov., 1921—
Mrs. D. M. Evans, N.Y. ....	Nyack Missionary Training School --	July, 1915—May, 1918 Dec., 1918—Jan., 1921

Name—State	Place of Education	Term of Service
Jessie Hoerner, Pa.-----	School of Commerce Harrisburg -----	March, 1915—Oct., 1918
E. W. Emery, Ind.-----	Indiana Central -----	Oct., 1915—May, 1918
Mrs. E. W. Emery, Ind.-----	Indiana Central -----	Oct., 1915—May, 1918
Emma Ney, Pa.-----	University of Pa. Hospital -----	Aug., 1916—April, 1919 May, 1920-----
H. H. Thomas, Kan.-----	Campbell -----	Oct., 1916—June, 1919 May, 1920-----
Mrs. H. H. Thomas, Kan.-----	Kansas City Univ.-----	May, 1920-----
Naomi Wilson, Pa.-----	Indiana Normal----- Grove City College-----	July, 1918—Aug., 1920 June, 1921-----
Edith Fridy, Pa.-----	Millersville Normal-----	Feb., 1920-----
Harry Crim, Va.-----	Lebanon Valley -----	July, 1920-----
W. N. Martin, Pa.-----	Lebanon Valley -----	Dec., 1920-----
Mrs. W. N. Martin, Pa.-----	Lebanon Valley -----	Dec., 1920-----
Grace Renn, Pa.-----	Continuation School, Philadelphia -----	Dec., 1920-----
G. T. Rosselot, Ind.-----	Otterbein -----	Oct., 1920-----
R. L. Embree, N.Y.-----	Union College----- Schenectady, N.Y.-----	Nov., 1918—Dec., 1919 Oct., 1920-----
Mrs. R. L. Embree, N.C.-----	North Carolina State Normal School -----	Oct., 1920-----
Maud Hoyle, Ohio-----	Bonebrake ----- City Hospital, Springfield -----	June, 1921-----
L. B. Mignerey, Ohio-----	Otterbein ----- University of Paris-----	Dec., 1921-----
Mrs. L. B. Mignerey, Ohio-----	Denison University -----	Dec., 1921-----

### WEST AFRICA

W. J. Shuey, Ohio-----	Ohio Conference Academy -----	Jan., 1855—July, 1855
Daniel Kumler, Pa.-----		Jan., 1855—July, 1855
D. K. Flickinger, Ohio-----	Germantown Seminary -----	Jan., 1855—May, 1857 Dec., 1861—April, 1862
W. B. Witt, Ind.-----	Hartsville College -- Cincinnati, Medical College -----	Dec., 1856—June, 1858
J. K. Billheimer, Va.-----	Mt. Pleasant Academy -----	Dec., 1856—Feb., 1858 Feb., 1861—May, 1864
Mrs. J. K. Billheimer, Ohio-----	Otterbein University -----	Feb., 1861—May, 1864

Name—State	Place of Education	Term of Service
C. O. Wilson, Ohio-----		Sept., 1860—Aug., 1861
O. Hadley, Ind.-----	Roanoke Academy	Oct., 1866—April, 1869 Died a few weeks after return
Mrs. O. Hadley, Ind.-----	Hartsville College	Oct., 1866—April, 1869 Oct., 1871—June, 1874
Joseph Gomer, Mich.-----		Nov., 1870—Nov., 1875 Nov., 1876—April, 1889 Nov., 1889—died Sept., 1892
Mary Gomer, Ohio-----		Nov., 1870—Nov., 1875 Nov., 1876—April, 1889 Nov., 1889—May, 1894
J. A. Evans, Mich.-----	Michigan Collegiate Institute -----	Oct., 1871—Aug., 1873 April, 1875—1899
Mrs. J. A. Evans, Va.-----		April, 1875—1899
Peter Warner, Ohio-----		April, 1873—Aug., 1875
Mrs. Peter Warner, Ohio-----		April, 1873—Aug., 1875
Joseph Wolf, Ohio-----		Nov., 1874—March, 1878
Miss L. Bowman, Ontario	Otterbein University	Nov., 1876—Dec., 1877
J. M. Leshner, Pa.-----	Lebanon Valley College -----	Oct., 1883—July, 1885 Sept., 1886—May, 1887
Mrs. J. M. Leshner, Pa.-----	Lebanon Valley College -----	Oct., 1883—July, 1885

## CHINA

Austia Patterson, Iowa--	Leander Clark-----	Oct., 1889—May, 1894
(Mrs. H. K. Shumaker)		May, 1896—April, 1904
H.K.Shumaker,M.D.Ohio--	Heidelberg College--	Oct., 1897—April, 1904
	Starling Medical College -----	
Lillian Shaffner, Pa.-----	Lebanon Valley -----	Oct., 1889—Oct., 1890
S. Lovinia Halverson, S.D.--	Leander Clark-----	Nov., 1891—April, 1897
	Iowa State Medical College -----	
Regina Bigler, M.D., Ohio--	Iowa State Medical College -----	Nov., 1892—April, 1900 April, 1901—Nov., 1908 Aug., 1909—Nov., 1917 Furlough three years overdue July, 1918-----
Mrs. E. E. Fix, Ind.-----	Leander Clark-----	Oct., 1893—July, 1895
	Bonebrake -----	

Name—State	Place of Education	Term of Service
E. E. Fix, Ind.-----	Leander Clark----- Bonebrake -----	Oct., 1893—July, 1895
E. B. Ward, Ind.-----	Leander Clark-----	Dec., 1897—Sept., 1902 Sept., 1904—July, 1910 Oct., 1911—July, 1916 Aug., 1917—May, 1920
Mrs. E. B. Ward, Iowa---	Leander Clark-----	Dec., 1897—Sept., 1902 Sept., 1904—July, 1910 Oct., 1911—July, 1916 Aug., 1917—May, 1920
Dr. Ruth Thompson, Ky.--	Woman's Medical College of Pa.-----	Oct., 1898—resigned Oct., 1900
O. S. Townsend, Nebr.---	Stanbery Normal--- Rush Medical Col- lege -----	Feb., 1902—resigned Sept., 1902
C. E. Spore, Ind.-----	General Baptist College -----	Sept., 1902—April, 1907 Aug., 1908—Feb., 1914
Mrs. C. E. Spore, Ind.---	York College ----- Bonebrake -----	Sept., 1902—April, 1907 Aug., 1908—April, 1913
E. I. Doty, Iowa-----	Leander Clark-----	Oct., 1903—Nov., 1908
Mrs. E. I. Doty, Wis.---	Leander Clark-----	Oct., 1903—Feb., 1908
B. F. Bean, Ind.-----	Leander Clark----- Otterbein -----	Sept., 1905—May, 1912
Mrs. B. F. Bean, Ind.---	Westfield College--- Univ. of Michigan-- Training School for Nurses -----	Sept., 1905—May, 1912
Belle Myers, Ohio-----	Toledo Normal-----	Sept., 1905—July, 1911 Aug., 1912—May, 1918 Aug., 1919—June, 1921
Frank Oldt, M.D., Ohio---	Otterbein ----- Ohio Medical Uni- versity -----	Sept., 1905—March, 1912 Oct., 1913—May, 1919 Aug., 1921-----
Mrs. Frank Oldt, Ohio---	Otterbein -----	Sept., 1906—March, 1912 Oct., 1913—May, 1919 Aug., 1921-----
Mabel Drury, Ohio-----	Leander Clark----- Bonebrake ----- Chicago University -	Sept., 1910—Feb., 1914
C. W. Shoop, Pa.-----	Lebanon Valley----- Bonebrake -----	Oct., 1912—July, 1917 Aug., 1918-----
Mrs. C. W. Shoop, Pa.---	Bonebrake -----	Oct., 1912—July, 1917 Aug., 1918-----

Name—State	Place of Education	Term of Service
F. W. Davis, Ohio-----	Malone Bible School, Oct., 1912—May, 1918 Cleveland ----- Nyack Missionary Training School--	
Mrs. F. W. Davis, Ohio--	Nyack Missionary Training School--	Oct., 1912—May, 1918
May Dick, Ohio-----	Otterbein -----	Sept., 1914—May, 1920 Aug., 1921-----
Hortense Potts, Ohio----	Otterbein -----	Sept., 1914—May, 1920 Sept., 1921-----
C. A. Funk, Pa.-----	Philadelphia College of Pharmacy----- Nyack Bible Institute -----	Oct., 1916—Aug., 1921
Mrs. C. A. Funk, Pa.----	Nyack Bible Institute -----	Oct., 1916—Aug., 1921
Prof. Stanley Kintigh, Mo.--	Campbell College-- Kansas City Univ.--	Oct., 1916—June, 1921
Mrs. Stanley Kintigh, Ill.--	Illinois State Normal--	Oct., 1916—June, 1921
Pearl Bertch, Kan.-----	Kansas State Normal School ----- Kansas City Univ.-- Scarritt Bible School	Aug., 1919-----
Dr. A. D. Cook-----	Otterbein ----- Western Reserve Med. -----	Transferred from P. I. Oct., 1919
Mrs. A. D. Cook-----	Otterbein -----	Transferred from P. I. Oct., 1919
J. S. Innerst, Pa.-----	Lebanon Valley----- Bonebrake -----	Dec., 1919-----
Mrs. J. S. Innerst, Pa.----	Lebanon Valley----- Bonebrake -----	Dec., 1919-----
Rev. C. E. Burris, Ohio--	Otterbein ----- Bonebrake -----	Oct., 1920-----
Mrs. C. E. Burris, Ohio--	Otterbein ----- Ohio University----- Bonebrake -----	Oct., 1920-----
Miss Esther Schell, Pa.---	Lebanon Valley----- Hahnenan Hospital -	Sept., 1921-----

## PHILIPPINES

Name—State	Place of Education	Term of Service
E. S. Eby, Ind.-----	Normal School----- Bonebrake -----	Feb., 1901—Nov., 1904 Resigned.
S. B. Kurtz, Pa.-----	Avalon College----- Bonebrake -----	Feb., 1901—April, 1902 Resigned to enter Y. M. C. A. Dec., 1906—April, 1912 March, 1913—April, 1918
Mrs. S. B. Kurtz, Ind.-----	Normal School -----	Dec., 1906—April, 1912 March, 1913—April, 1918
L. O. Burtner, Va.-----	Shenandoah Institute ----- Bonebrake -----	Sept., 1901—Jan., 1904
Mrs. L. O. Burtner, Pa.-----	Lebanon Valley-----	Sept., 1901—Jan., 1904
H. W. Widdoes, Kan.-----	Lane University ----- Central College-----	Sept., 1903—March, 1909 June, 1910—May, 1917 June, 1918—April, 1921 Dec., 1921-----
Mrs. H. W. Widdoes, N.Y.-----		Sept., 1903—March, 1909 June, 1910—May, 1917 June, 1918—April, 1921 Dec., 1921-----
M. W. Mumma, Ohio-----	Ohio State -----	Oct., 1904—June, 1909 Jan., 1910—Sept., 1914
Mrs. M. W. Mumma, Ohio-----	Oberlin -----	Oct., 1904—Oct., 1908 Jan., 1910—Sept., 1914
E. J. Pace, Ohio-----	Otterbein -----	Nov., 1905—Sept., 1910 April, 1912—March, 1915
Mrs. E. J. Pace, N.Y.-----	Moody Bible Insti- tute ----- Otterbein -----	Nov., 1905—Sept., 1910 Sept., 1912—March, 1915
B. M. Platt, England-----	Wheaton College----- Chicago College of Physicians and Surgeons -----	Jan., 1906—resigned June, 1907
Mrs. B. M. Platt, Mass.-----	Mt. Holyoke College-----	Jan., 1906—June, 1907
A. B. DeRoos, Holland-----		July, 1906—resigned Oct. 1907
Mrs. A. B. DeRoos, Tex.-----		July, 1906—Oct., 1907
Maltilda Weber, Ohio-----	Cincinnati University----- Chicago Methodist Training School----- Bonebrake -----	June, 1910—March, 1915 May, 1916—Oct., 1920



Name—State	Place of Education	Term of Service
May Cooley, Ill.----- (Mrs. C. C. Witmer)	Bonebrake -----	July, 1914—April, 1920 Oct., 1921-----
C. C. Witmer, Pa.-----	Millersville S. N. S.----- Franklin & Marshall----- University of Chicago-----	Nov., 1915—April, 1920 June, 1921-----
Agnes Drury, Ohio.-----	Otterbein ----- Univ. of Chicago----- Ohio State-----	Jan., 1918—May, 1919
A. D. Cook, Ohio.-----	Otterbein ----- Western Reserve----- Medical University--	Aug., 1918 Transferred to China Oct., 1919
Mrs. A. D. Cook, Ohio--	Otterbein -----	Aug., 1918 Transferred to China Oct., 1919
Myrtle Metzger, Ohio.---	Otterbein ----- White Bible Train- ing School -----	Aug., 1919-----
Wayne S. Edwards, Kan.--	Kansas State Univ.-- Yale Theo. School--	Dec., 1919-----
E. I. Doty, Iowa.-----	Leander Clark-----	Dec., 1919—Dec., 1920 Illness.
Mrs. E. I. Doty, Wis.---	Leander Clark-----	Dec., 1919—Dec., 1920
C. E. Rettew, Pa.-----	Lebanon Valley----- Bonebrake -----	Nov., 1920-----
Mrs. C. E. Rettew, Pa.---	Lebanon Valley----- Bonebrake -----	Nov., 1920-----
Clara Mann, Ill.-----	Nurses' Training School ----- Kelco Hospital ----	Nov., 1920-----
Harriet Raymond, Canada.	Otterbein ----- Miami Business College -----	Nov., 1920-----
Rev. A. D. Smith, Ind.---	Indiana Central-----	Nov., 1921-----
Mrs. A. D. Smith, Ind.---	-----	Nov., 1921-----

## JAPAN

A. T. Howard, Mich.---	Otterbein ----- Bonebrake -----	Aug., 1898—June, 1904 Nov., 1905—April, 1913
Mrs. A. T. Howard, Ohio.	Otterbein -----	Feb., 1899—Oct., 1903 Nov., 1905—Sept., 1912

Name—State	Place of Education	Term of Service
J. Edgar Knipp, Md.-----	John Hopkins' Univ.-----	Aug., 1900—Dec., 1903
	Bonebrake -----	Feb., 1915—May, 1920
		July, 1921-----
Mrs. J. E. Knipp, Md.-----	Baltimore -----	Aug., 1900—Dec., 1903
	Kindergarten Train- Feb., 1915—May, 1920	
	ing School -----	July, 1921-----
Joseph Cosand, Ind.-----	Normal School-----	July, 1901—July, 1908
		June, 1909—July, 1915
		Jan., 1916—April, 1920
Mrs. Joseph Cosand, Ind.-----	Earlham College-----	July, 1901—July, 1908
		June, 1909—July, 1915
		Died Aug., 1915
Monroe Crecelius, Ind.-----	General Baptist Col- Sept., 1906-----	
	lege -----	Died Dec., 1907
	Bonebrake -----	
B. F. Shively, Pa.-----	Otterbein -----	Nov., 1907—June, 1912
	Bonebrake -----	Sept., 1914-----
Mrs. B. F. Shively, Ohio-----	Otterbein -----	Nov., 1907—June, 1912
		Sept., 1914-----
Ellen Moore, Calif.-----		July, 1912—April, 1915
		Jan., 1916—June, 1918
Warren Hayes, Pa.-----	Lebanon Valley-----	Aug., 1916—Sept., 1921
	Otterbein -----	
	Princeton -----	
Mrs. W. H. Hayes, Ohio-----	Otterbein -----	Aug., 1916—Sept., 1921
Floyd Roberts, Ind.-----	Otterbein -----	Aug., 1921-----

## PORTO RICO

N. H. Huffman, Kan.-----	Lane University -----	July, 1899—April, 1902
	Bonebrake -----	Aug., 1904—April, 1909
		April, 1910—Dec., 1912
Mrs. N. H. Huffman, Kan.-----	Lane University -----	July, 1899—April, 1902
	Bonebrake -----	Aug., 1904—April, 1909
		April, 1910—Dec., 1912
E. L. Ortt, Ohio-----		Feb., 1900—1901
		S. S. Board
Mrs. E. L. Ortt, Ohio-----		Feb., 1900—1901
N. E. Clymer, Ohio-----	Northwestern Univ.-----	Oct., 1900—May, 1902
	Baltimore College of	
	Physicians and	
	Surgeons -----	
Mrs. N. E. Clymer, Ohio-----	Northwestern Univ.-----	Oct., 1900—May, 1902

Name—State	Place of Education	Term of Service
Philo W. Drury, Iowa-----	Leander Clark-----	Aug., 1901—Aug., 1913
	Bonebrake -----	Sept., 1914—Aug., 1917
		Oct., 1917—April, 1918
		Dec., 1918—June, 1921
		Sept., 1921-----
Mrs. P. W. Drury, Ill.-----	Leander Clark-----	Aug., 1901—Aug., 1913
		Sept., 1914—June, 1918
		Oct., 1917—April, 1918
		Dec., 1918—July, 1920
		Sept., 1921-----
Elizabeth Reed, Pa.-----	Shippensburg -----	May, 1907—Aug., 1912
	State Normal School	Jan., 1913—May, 1918
		Dec., 1918—April, 1921
		July, 1921-----
I. E. Caldwell, Nebr.-----	York College -----	May, 1907—April, 1910
	Bonebrake -----	Aug., 1910—April, 1914
		Nov., 1914—April, 1918
		Dec., 1918-----
Mrs. I. E. Caldwell, Nebr.---	York College -----	May, 1907—April, 1910
	Bonebrake -----	Aug., 1910—April, 1914
		Nov., 1914—April, 1918
		Dec., 1918-----
C. I. Mohler, Nebr.-----	York College -----	Sept., 1908—Sept., 1911
	Bonebrake -----	Dec., 1911—April, 1915
		Oct., 1915—May, 1919
		Dec., 1919-----
Mrs. C. I. Mohler, Nebr.---	York College -----	Sept., 1908—Sept., 1911
	Bonebrake -----	Dec., 1911—April, 1915
		Oct., 1915—May, 1919
		Dec., 1919-----

## NEW MEXICO

## Velarde

Mellie Perkins, Ind.-----	Campbell College---	Oct., 1912—May, 1916
Bessie Haffner, Ill.-----	-----	Sept., 1913—May, 1916
Irma Moore, Ill.-----	Westfield College---	Aug., 1915—May, 1916
Leila Luckey, Kan.-----	Campbell College---	Oct., 1916—Aug., 1918
	Emporia Normal ---	
	Moody -----	
Mary Brawner, Ill.-----	Bonebrake -----	Aug., 1915-----
Anna Hardy, Ind.-----	Indiana Central ---	Aug., 1919-----

## Santa Cruz

Mellie Perkins-----	Campbell College---	Transferred from Velarde Aug., 1916—June, 1917
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Name—State	Place of Education	Term of Service
Lillian Kendig, Pa.-----	Shippensburg Normal ----- Bonebrake -----	Aug., 1916-----
Susanita Martinez, N.M.---	Allison-James School	Aug., 1916—May, 1917
Mrs. Lillian Markey, Md.-----		Sept., 1916—March, 1917
Ruth Smith, Pa.-----	Shippensburg Normal ----- Wilson College ----	Aug., 1918-----
Rev. W. E. Dye, Ind.-----		Aug., 1919—May, 1921
Mrs. W. E. Dye, Ind.-----		Aug., 1919—May, 1921
Matie Watts, Kan.-----		Aug., 1920-----
Bessie Wilhide, Md.-----		Aug., 1920-----
Maude LeFever, Nebr.---	York College-----	July, 1921-----
J. R. Overmiller, Kan.---	Campbell College---	July, 1921-----
Mrs. J. R. Overmiller, Kan.	Campbell College---	July, 1921-----
	Bonebrake -----	

**Alcalde**

Ella Shanklin, Ind.-----	Otterbein ----- Moody Bible Insti- tute -----	June, 1917—Aug., 1919
Bertha Wohlheiter, Ind.---	Indiana State Normal School----- Otterbein -----	Aug., 1918-----
Lulu Clippinger, Pa.-----	Lebanon Valley-----	Aug., 1920-----







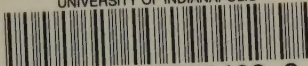




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